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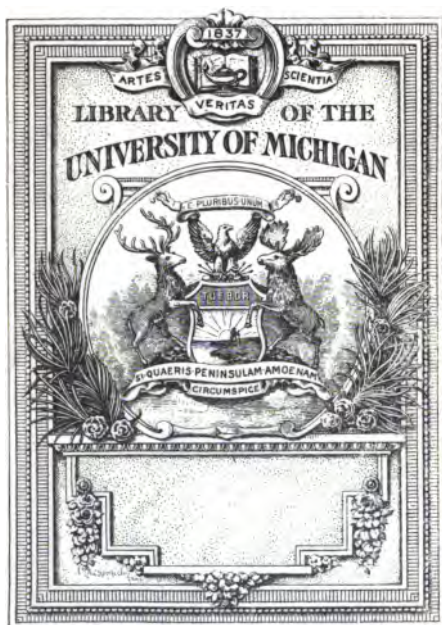
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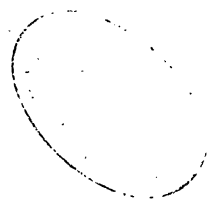
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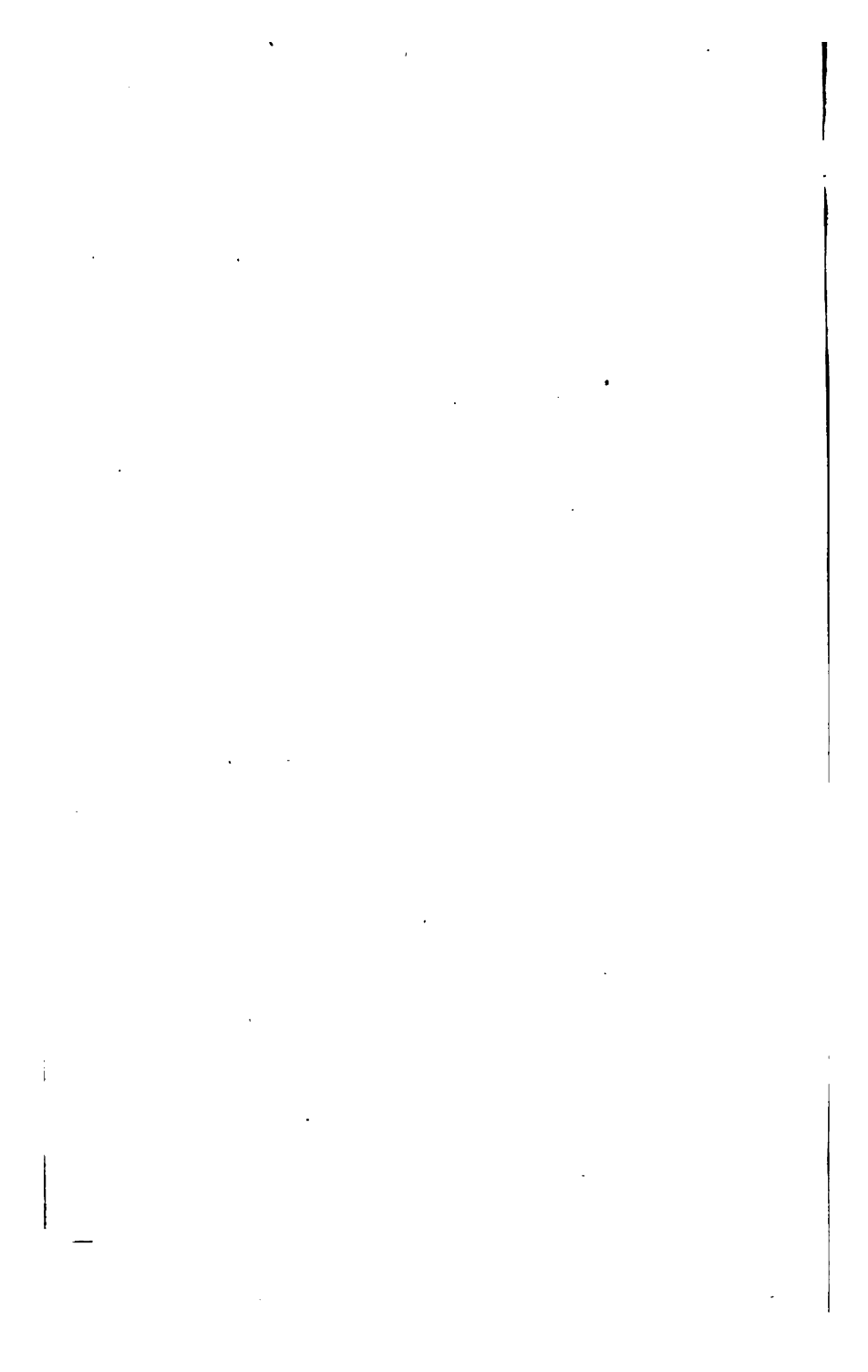
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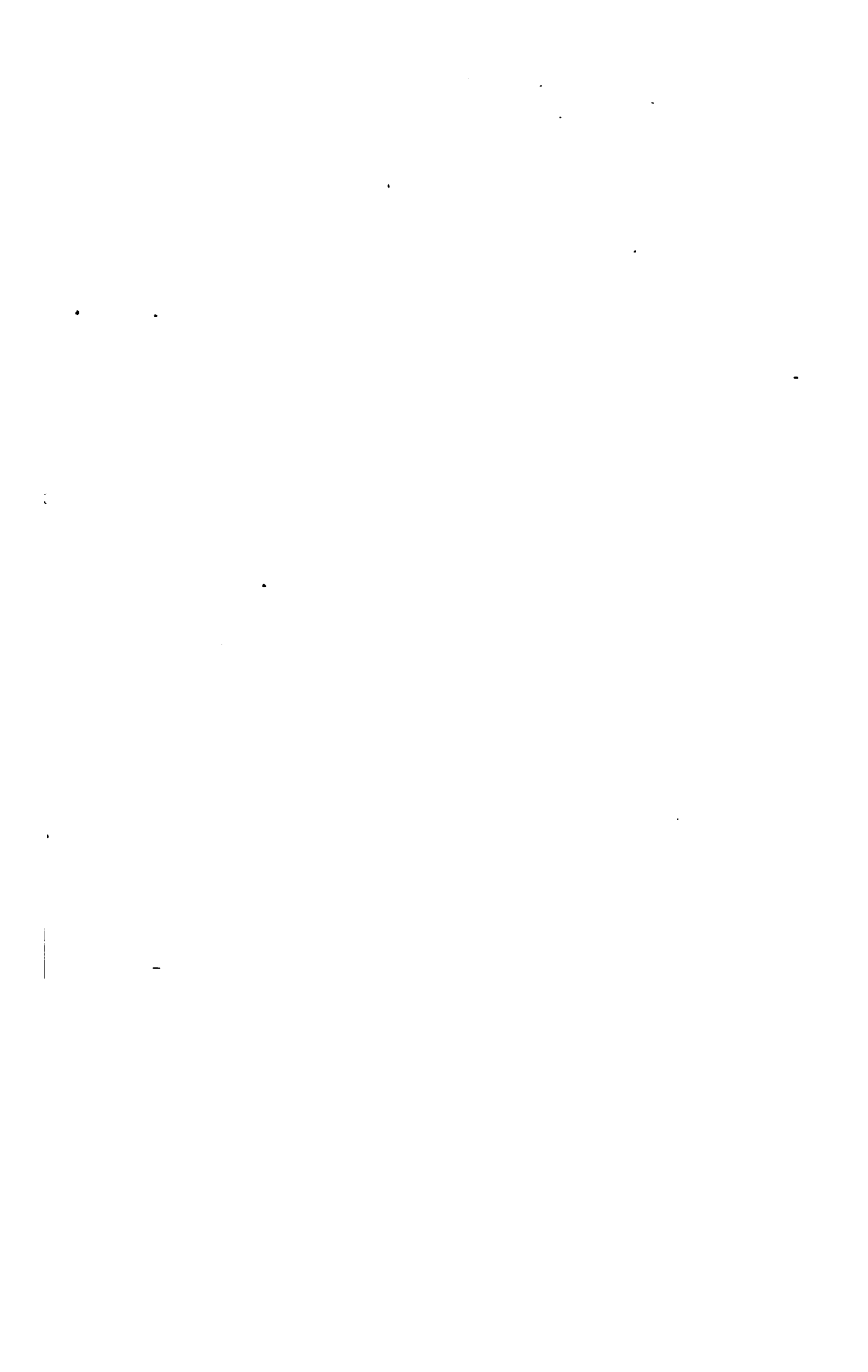
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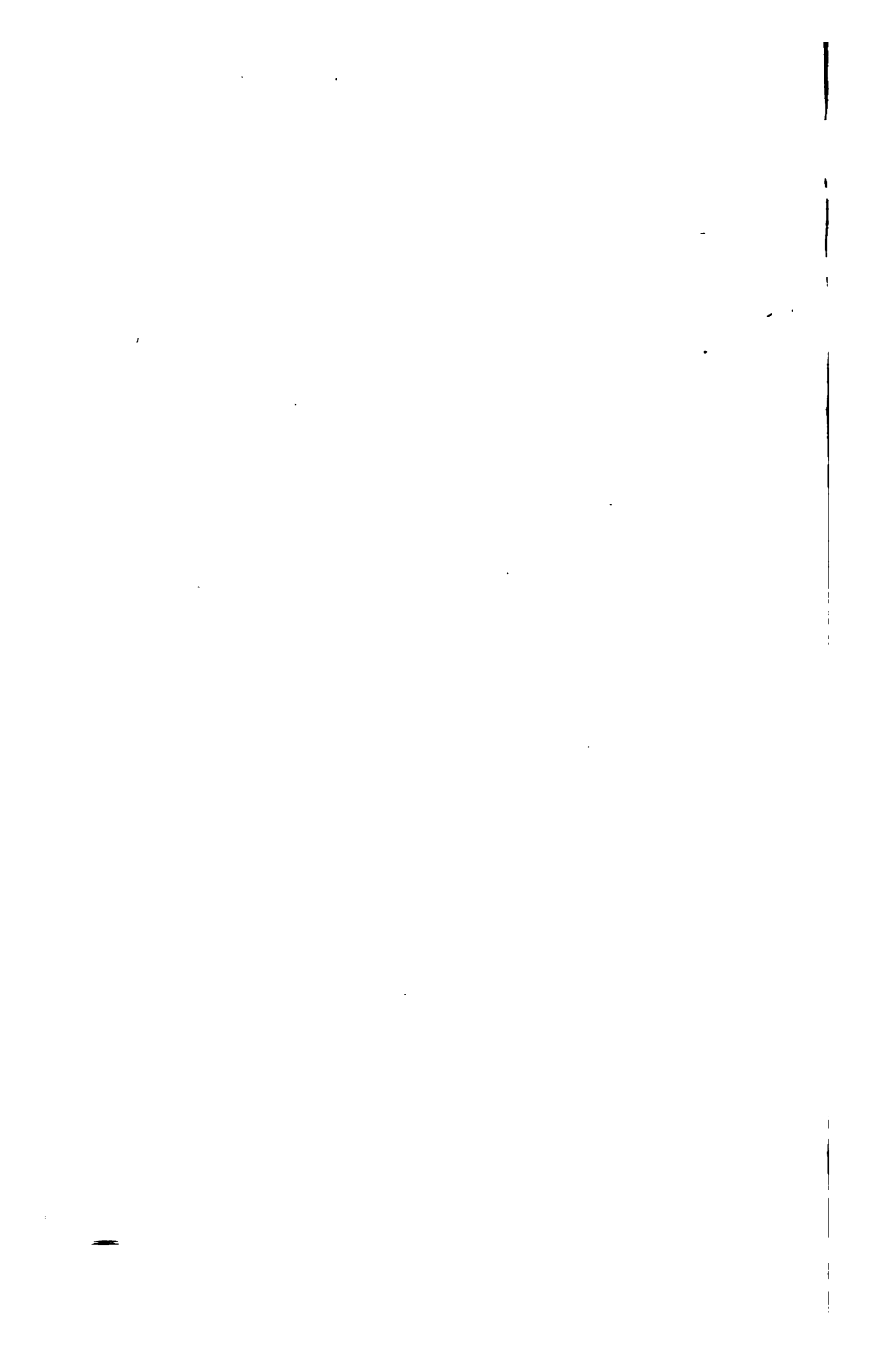


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THE
LECTURES
DELIVERED BEFORE THE
AMERICAN INSTITUTE OF INSTRUCTION,
AT
PLYMOUTH, AUGUST, 1846;
INCLUDING
THE JOURNAL OF PROCEEDINGS,
AND
A LIST OF THE OFFICERS.

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

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AMERICAN INSTITUTE OF INSTRUCTION.

SEVENTEENTH ANNUAL SESSION.

JOURNAL OF PROCEEDINGS.

PLYMOUTH, AUGUST 21st, 1846.

The Institute convened at 10 o'clock, A. M., and, the usual business of the Board having been transacted, proceeded to the appointment of the several Committees to serve during the session of the Institute and the ensuing year.

The President, Mr. George B. Emerson, then gave a brief history of the Institute,—an exposition of its design and modes of action, and closed with an earnest and eloquent appeal to the citizens of Plymouth, and all others present, in its behalf.

The Introductory Lecture, on "*Home Preparation for School*," was delivered by Rev. Jason Whitman, of Lexington, Mass.

After listening to the remarks of Rev. Mr. May on the importance of this subject, it was ordered, by vote of the Institute, that five thousand copies of the Lecture of Rev. Mr. Whitman be printed and circulated.

The Institute was welcomed to Plymouth in a warm and courteous manner by Mr. Morton; to whom the President responded, and the Institute adjourned.

At 3 o'clock, Rev. M. Hooker, of Falmouth, gave a Lecture on "*The Influence of Moral upon Intellectual Improvement*;" and the subject of the Lecture was subsequently discussed by Rev. Messrs. Whitman and May.

At 4 o'clock, the Institute listened to a Lecture from Lieut. Governor Reed, on "*Parental Education.*" Institute adjourned.

At 7½ o'clock, the Institute having convened for the evening session, the report of the Committee for the Nomination of Officers, was presented and accepted.

The following are the names of the gentlemen who were nominated by the Committee, and unanimously chosen by ballot, as officers for the year 1846-7.

PRESIDENT.

George B. Emerson, Boston.

VICE PRESIDENTS.

David Kimball, Needham, Mass.

Gideon F. Thayer, Boston.

Jacob Abbott, New York.

Horace Mann, Boston.

Peter Mackintosh, Boston.

John Kingsbury, Providence, R. I.

Samuel Pettes, Boston.

Nehemiah Cleaveland, Brooklyn, N. Y.

Denison Olmsted, New Haven, Conn.

Benjamin Greenleaf, Bradford, Mass.

John A. Shaw, New Orleans.

Frederic Emerson, Boston.

Stephen C. Phillips, Salem, Mass.
Cyrus Pierce, Newton, “
William Russell, Medford, “
William B. Fowle, Boston.
Cyrus Mason, New York.
J. H. Agnew, Newark, N. J.
Calvin E. Stowe, Walnut Hills, Ohio.
Solomon Adams, Boston.
Thomas Sherwin, “
Henry Barnard, 2d, Hartford, Conn.
David P. Page, Albany, N. Y.
Daniel Leach, Roxbury, Mass.
Jason Whitman, Lexington, Mass.
Asa Cummings, Portland, Me.
E. D. Sanborn, Hanover, N. H.
E. A. Andrews, New Britain, Conn.
Wm. A. Shepard, Boston.

RECORDING SECRETARY.

J. D. Philbrick, Boston.

CORRESPONDING SECRETARIES.

Charles Brooks, Boston.
Thomas Cushing, Jr. “

TREASURER.

William D. Ticknor, Boston.

CURATORS.

Josiah F. Bumstead, Boston.
Nathan Metcalf, “
Samuel S. Greene, “

CENSORS.

Charles K. Dillaway, Roxbury, Mass.
William J. Adams, Boston.
Joseph Hale Abbot, “

COUNSELLORS.

Alfred Greenleaf, Brooklyn, N. Y.
Nathan Bishop, Providence, R. I.
Luther Robinson, Boston.
Oliver Carlton, Salem, Mass.
Abraham Andrews, Boston.
Samuel J. May, Syracuse, N. Y.
Roger S. Howard, Newburyport, Mass.
William D. Swan, Boston.
Barnum Field, “
Charles Northend, Salem, Mass.
Joseph Hale, Boston.
D. P. Galloup, Salem, Mass.

At 8 o'clock, the Institute listened to a spirited discussion on the subject of Moral Education, from the following gentlemen :—Mr. Littlefield, of Bangor ; Mr. Morton, of Plymouth ; Rev. Mr. Whitman, of Lexington ; Rev. Mr. May, of Syracuse, N. Y., and Mr. Andrews, Mr. Shepard, and Rev. Hubbard Winslow, of Boston.

August 22d.—The Institute convened at 10½ o'clock, and listened to a Lecture from Mr. Tillinghast, of Bridgewater, on “ *Errors in Teaching the Elements of some School Studies.* ”

The subject of Mr. Tillinghast's Lecture having been discussed by Mr. Greenleaf, of Brooklyn, and Rev. Mr. May, it was ordered, by vote of the Institute, that Mr.

Tillinghast be invited to present his Lecture to the Institute for publication.

At 11 o'clock, the Institute was addressed by Mr. Putnam, of Salem, upon "*The Essentials of a Common School Education.*"

The subject of Mr. Putnam's Lecture was discussed by Messrs. Greenleaf, Rodman, Parish and Shaw.

At 3 o'clock, Mr. May gave a Lecture upon "*The Education of the Faculties, and the Proper Employment of Young Children at School.*"

Institute adjourned to the 24th.

August 24th. The Institute convened at 9½ o'clock, and listened to a Lecture from Mr. Luther B. Lincoln, of Hingham, on "*The Obligation of Towns to Elevate the Character of Common Schools.*"

The subject of Mr. Lincoln's Lecture was discussed by Rev. Mr. Brooks, and others.

At 11 o'clock, Mr. Parish, of Springfield, gave a Lecture on "*The Importance of Cultivating Taste in Early Life.*" After which, Mr. Sherwin, of Boston, and Mr. Kingsbury, of Providence, addressed the Institute on the importance of daily preparation on the part of the teacher for the duties of the school room.

Mr. Solomon Adams, of Boston, offered the following resolution, which was adopted.

Resolved, That the Board of Directors be instructed to consider whether some means of promoting the cause of education cannot be devised more efficient than the customary annual course of Lectures, and that they be authorized to adopt such means, if, in their opinion, it should be advisable.

On the afternoon of the 24th, the Institute was addressed by Mr. Andrews, of Boston, upon "*The Analysis of Sounds.*" And by Rev. Mr. Huntington, of North

Bridgewater, upon "*The Study of the English Language.*"

In the evening of the 24th, Rev. Mr. Brooks, of Boston, and Mr. Henry Barnard, of R. I., closed the session with spirited and able addresses upon "*The Obligation of Towns to Elevate the Character of Public Schools.*"

On motion of Mr. Brooks, it was

Voted, That the thanks of the Institute be presented to the gentlemen who have given the instructive and highly interesting Lectures of this session.

That the thanks of the Institute be presented to the citizens of Plymouth for the kind hospitality with which they have received and entertained its members, and for the aid and encouragement they have afforded in conducting the exercises of the present session.

That the thanks of the Institute be presented to the President, Secretary, and active Committees of the Institute, for the faithful and efficient manner in which they have discharged the duties of their several offices.

That the grateful acknowledgments of the Institute be returned to the President and Directors of the Old Colony Rail Road, for the aid which they have extended, in permitting its members and others who have come to attend the present anniversary, to pass free over their road.

Adjourned sine die.

WILLIAM A. SHEPARD, *Rec. Sec'y.*

ANNUAL REPORT.

HARTFORD, AUGUST 24, 1845.

The Committee appointed to prepare the Annual Report of the Directors of the Institute, respectfully submit the following as their

REPORT.

The Institute continues to have reason to rejoice in the prosperous condition of its affairs, and in the great and beneficial influence which it exerts in the cause of education.

The Committee chosen to petition the Legislature for a renewal of the customary grant of money, were successful in their application, and three hundred dollars have been drawn from the State Treasury, and the amount has been applied to its legitimate purposes. The renewal of this grant is a cheering circumstance. It not only puts the Institute at ease in its financial concerns, but also testifies to the enlarged and benevolent views which our legislators take with regard to public education, and the favor with which the exertions of this Society are regarded by the representatives of the peo-

ple. The grant was made, we presume, from a conviction that former donations had been judiciously and usefully applied ; that they were seed wisely sown, and had produced good fruit ; and that the prospects of other harvests, were neither discouraging nor dubious.

Among the good influences of the Institute, the remote and collateral effects, it seems to your Committee, are quite as important as those which are more immediate and direct. Our Society has contributed much to awaken and diffuse a lively interest in education generally. In those places in which the Institute has held its meetings, people have given increased attention to education, have been more munificent in its support, and more attentive to the character and qualifications of instructors. Other kindred Societies have been formed ; sympathy has been awakened ; and fertilizing rills issue from a thousand sources. Co-workers with us in our holy cause, we hail their exertions, nay, their very existence, as a most happy omen of the future.

THOMAS SHERWIN,

For the Committee.

LECTURE
ON
HOME PREPARATION FOR SCHOOL.

BY JASON WHITMAN,
LEXINGTON.

THE vast importance of a good education,—of a well-informed and well-disciplined mind and of a well-cultivated heart,—is more widely and more deeply felt in the community than formerly. In the discussions that have been held upon the subject light has been elicited, and in the publications that have been issued information has been diffused, in regard to the best means of securing so desirable an object. Errors in modes of instruction and government have been pointed out and exploded, and various improvements have been sought out and introduced. And yet the results, as manifested in the social elevation, the intellectual progress, and the moral improvement of even the younger portion of the community, are not as distinctly visible as we could wish. Nor are our schools themselves, in regard to punctual attend-

ance, diligent attention, ready obedience, rapid progress and thorough attainments, so much superior to what they formerly were, as one might be led to expect from all that has been said and done upon the subject. And why is this? What is the cause of it? It is not the direct and immediate effect of any single cause. It is the indirect and remote result of many combined influences. But has not one of these many influences, and not an unimportant one, been that the attention of the community has been so earnestly directed to the improvement of schools, that the importance of family influence and of home preparation has been too much overlooked? Much has been said, and well said, of the importance of order and obedience in schools, and of the favorable influence which the cultivation of these qualities, as personal habits, will exert upon the future characters and happiness of the young. At the same time, little seems to have been thought of the desirableness of order and obedience in the family, and of the happy preparation, which the early cultivation of them there, will constitute for their more full development in the school, and for their more entire control over the conduct in after life. The propriety of corporal punishment in school, has been ably and fully discussed, while, in the heat of the discussion, the importance of that early home training and careful parental discipline, which shall supersede the necessity of all severity in school, seems to have been almost entirely forgotten. Lectures have been given for the purpose of awakening teachers to a full perception of the vast importance of their work, and Institutions

have been established, through private munificence or by public benefactions, for the especial object of fitting them for the right discharge of their peculiar duties. But nothing, or comparatively nothing,—of all this has been done to awaken parents to a clear view of their heaven-imposed responsibilities in regard to their children, or to fit them for the right discharge of their arduous duties. The consequence has been, and a very natural one it is, that many have thought more of the value of school privileges, than of the importance of family training. They provide a school, and send their children, occasionally at least, if not constantly. If the children make good progress in their studies, it is well. If not, the teacher is suspected of not being well prepared for his work. The inquiry is seldom made in regard to the children, whether they are sent constantly and punctually to school, well prepared for their part of the work which is to be there performed.*

This parental neglect of all appropriate home preparation exerts a deleterious influence upon our schools. Teachers may be thoroughly qualified for their office, may understand well its various duties, and may be deeply interested in their work, and yet their labors may be comparatively in vain, because the materials with which they are to work are not well prepared to their hands, or because their most strenuous efforts are thwarted by the negligence of those, who stand in a nearer relation than themselves to their pupils, and who can, therefore, exert an influence over them far greater than any which teachers can exert. In consequence of this parental neglect,

the time, which teachers would gladly spend in carrying forward the process of mental training and moral development, must be devoted to a far different work. This is discouraging to the teacher, while it retards the progress of the school, and prevents its attaining the high rank which it might otherwise secure. And this is all wrong. The responsibility rests upon parents. For God, in his Providence, begins the work of education in the family. He places the immortal spirit, upon its first introduction into this world, amid the salutary influences of home. For two or three years, the child can, under ordinary circumstances, enjoy the advantages of no other, than the family school. Every family, then, where there are young children, should be regarded in its true light, as a school, appointed by God, to be preparatory to the schools which may follow, and adapted, in its influence upon the child, to have an important bearing upon their character and success. It will not, therefore, be deemed strange, that "Home preparation for school," should be thought of sufficient importance to constitute the specific subject of a distinct lecture.

That there is a great and general deficiency among the pupils in our schools, in the preparation for entering them, received at home, every teacher will admit; and the deleterious influence of this want of home preparation every teacher has felt. Much valuable time is often frittered away, in remedying deficiencies, or in correcting habits, which might have been, and ought to have been prevented, by right previous training at home. Some children bring with

them, as they enter the school, a spirit of disobedience; some have contracted habits of idleness; some are destitute of a sacred regard for truth; and others are deficient in conscientiousness. Some come with feelings of indifference in regard to the objects to be secured by an attendance at school; and others with a settled purpose, we might almost conclude, of devoting themselves to the work of vexing the teacher, and thwarting his efforts. The correction of these and a variety of similar faults, will occupy much of the time of the school, which might be otherwise more profitably employed, while it tends to irritate the teacher, and unfit him for the pleasant and successful discharge of his duties. You can easily imagine what would be the pleasure of teaching, and what the success—what would be the appearance and what the progress of our schools, should every pupil enter them, well prepared in the particulars to which I have alluded. It is true they would be children still, with all the buoyancy and thoughtlessness of childhood. But their more serious desires and aims would be of the right character and would all point in a right direction. They would require only an occasional hint, by way of check or spur, or a little guidance and encouragement in their course. The teacher might devote his time, and what is perhaps of more importance, his undivided and undistracted attention, to the appropriate work of the school,—to the delightful employment of imparting useful knowledge, of forming correct mental habits, of developing the moral feelings, and strengthening the moral principles. The vexations of the teacher would be les-

sened, and his labors rendered more interesting, while the progress of the scholars would be more rapid, and the rank of the school would be elevated.

But why is there this great and general deficiency in home preparation for schools? why this culpable neglect on the part of parents? Allusion has already been made to one cause, which seems of sufficient importance to demand further and more particular attention. Parents divest themselves of all feeling of responsibility upon the subject. If you inquire for the probable prospects of their children, in regard to a good education, the answer, whether favorable or unfavorable, will have sole reference to the condition and character of the schools in the place where they reside, and will not recognize, even by implication, their own responsibility in the matter. Their answer, for example, may be, "we fear not, for our schools are not what they should be." As though this simple circumstance were sufficient to absolve them from all parental obligation. This tendency on the part of parents, to throw off all responsibility from themselves upon the school, arises from a wrong view of the relative position of the school. Schools for the education of the young are not of God's direct appointment, nor are they absolutely essential to the accomplishment of this important work. God places children upon their entrance into life, I repeat, not in schools, but in families; He has imposed the responsibility, in regard to the training they may receive, not upon teachers, but upon parents. And this responsibility is one which cannot be escaped, or thrown off. You may, as parents, avail yourselves

of the assistance of others, in the various departments of education. But you must never forget, that in giving you those children, in committing to you the care of those immortal spirits, God has assigned to you the duty of training them aright, and that of you will he require the returning answer in regard to them. Suppose that a single family were cast upon some uninhabited island in the far distant ocean. Might the parents indulge the feeling that the circumstances of their situation would absolve them from all responsibility in regard to the right training of their children? Might they, with impunity, say we have no schools, and, therefore, we may give up all idea of their being well educated? Most certainly not. Because, I repeat still again, children are committed by God to the watchful care of parents, to be by them trained up for the right discharge of the duties of life, and fitted, through his blessing upon their efforts, for the joys of heaven. And if this great work be neglected, parents alone will be answerable for this neglect.

But suppose that some half-a-dozen families are thrown together upon some desert island. The heads of these families feel deeply the responsibility that rests upon them in their parental relations. They wish to train their children aright. But they soon find that they can meet their obligations and accomplish the great work of giving their children a good education, more easily and more efficiently than could otherwise be done, by a division of labor. One individual, well qualified for the office, is set apart to the work of teaching and training the young, while the

other members of the colony are laboring to advance the interest of their little community in other ways, and contribute, from the proceeds of their labor, to the support of the teacher. In this arrangement are involved all the essential elements of a school. And yet it is only an arrangement of human contrivance, as a matter of expediency and convenience. But will any one say that this arrangement is to relieve parents from the responsibility, which God has imposed upon them? Most surely not. It is indeed an arrangement of the utmost importance, and one which should be made and sustained under a deep and solemn sense of parental responsibility. But it is one which should ever be regarded as simply a help to the better performance of duties growing out of parental relations. And is not this the true view of the relative position of schools, whether on the far-distant island, or in the crowded city? Are they not, in all cases, mere instrumentalities of human contrivance, adopted as aids for the better accomplishment of the great work which God has assigned to parents, the work of training their children aright? Let me not be misunderstood. I do not undervalue the importance of the school. I would not on any account, lessen the estimation in which it is held by the community. I regard it as an instrumentality of the greatest importance. I would, if possible, enhance its value in the view of the public. And this I should hope to do, by awakening a deep feeling of parental responsibility. For I sincerely believe that the estimation in which the school is held, its character and efficiency will depend, in a great degree, upon the

prevalence in the community of a deep sense of the solemn and binding obligations growing out of the parental relation. Those parents, who have duly considered what a priceless treasure is committed to them in the social and intellectual, the moral and spiritual natures of their children, who feel deeply the obligation that rests upon them, to watch carefully over the development and training of those natures, and who regard the school as the means of aiding them in the discharge of their arduous duties, are not the persons most apt to be indifferent to the character and efficiency of the school. I have thought, therefore, that if parents were to adopt, generally, the views which I have now presented, it would serve to remove much of the indifference and neglect which now prevail in regard to home preparation for school.

But it is the fact, that, at the present day, and in this community, the intellectual training of the rising generation is principally entrusted to schools and school teachers. How will this affect the feeling of parental responsibility? It surely ought not to lessen this feeling, though it may determine the direction in which it shall be put forth. If schools are but helps of human contrivance, then will parents who are alive to their responsibilities, feel that they are answerable for the character of the assistance they may employ, and will manifest their deep sense of parental responsibility in strenuous efforts to elevate and improve the schools, to secure for them the best possible teachers, and to do what may be in their power to render the labors of the teacher pleasant and successful. But the conscientious parent will ask by what

parental efforts may the teacher be most effectually assisted? The answer to this question will involve the notice and correction of some deep-seated and widespread errors upon the subject of education. There is an error, somewhat prevalent, in regard to education itself, its nature and its object. He, who has acquired the greatest amount of knowledge is thought by many to be the most thoroughly educated. But it is not necessarily so. Indeed, if you take the lowest possible view of the object of education, you will at once perceive that it cannot be so. Suppose that the sole object of education were merely to fit our youth for the business transactions of life. Even in this view, he is not the most fully educated, who has simply acquired the greatest amount of knowledge. He it is, who has gained the most mental strength, the greatest control over his intellectual powers, and the best mental habits. He it is, whose discrimination is the most acute, whose habits of observation are the most careful, whose penetration is the deepest, and whose judgment is the soundest. One may become so extensively learned, as to have his mental vigor overpowered by the amount of his acquired knowledge, and his mind may move clumsily and heavily in the application of his knowledge to useful purposes. The mere acquisition of knowledge, then, is by no means the great purpose of education. That purpose is the discipline and development of the mind itself, the cultivation of the heart and the right formation of the character. A certain amount of knowledge is acquired in the process of education, which, though valuable in itself, is chiefly valuable

as the means of securing further and higher attainments, or because the labor, put forth in its acquisition, is adapted to prepare the mind for future efficiency. With this view of the object of education, it will be, at once, perceived that whatever exerts an influence favorable to the formation of right principles, to the cultivation of right feelings, to the establishment of correct mental habits, whatever operates to furnish high and worthy motives, to deepen and strengthen the love of truth and to promote tenderness of conscience, will contribute to the great purposes of education. It will be seen, too, in what way parents of the humblest capacities and of the most limited attainments, may, by making their homes the fountains of pure social and moral influences, do much to prepare their children for the more happy enjoyment and more successful improvement of school privileges.

But what, it may be asked, is the connection between the moral and social habits of the child, formed at home, and his intellectual progress at school? Every teacher is aware that this connection is very intimate, and that at times the intellectual progress of the brightest boy in school is much retarded, if not entirely prevented, by the unpropitious influence of the moral and social habits which he brings with him from his home. It is often the case, that parents send their child to school with the well grounded belief that he is possessed of more than ordinary intellectual capacities, and with the hope and confident expectation of corresponding mental improvement. They are disappointed, and blame the teacher. And

yet, it may be, that the fault lies principally with the parents themselves. They have permitted their child, it may be, to grow up without forming the habit or cherishing the spirit of obedience, without acquiring a sacred and unswerving regard to truth, or a sincere and affectionate devotion to duty. It may be, that, through parental neglect, their child has formed no well established habits of industry, that he does not enter the school with a desire for improvement, nor with the feeling that the teacher is his friend, seeking to promote his best good. He is a boy of good natural capacities, but his mental powers are employed in contriving those ways to amuse himself which vex the teacher and thwart his best efforts. There is activity and intelligence on the play-ground, but idleness and apparent stupidity in the school-room. The improper moral and social habits, which the child brings with him from his parents, as he enters the school, constitute a great hindrance to his intellectual progress. The teacher has labored diligently and faithfully. But his efforts have been necessarily directed, not to the promotion of the pupil's intellectual improvement, not to carrying forward his moral development, but to the preparatory work of correcting his improper and unpropitious moral and social habits. Every one can perceive, at a moment's glance, that if a boy brings with him to school a habit of ready obedience, a love of truth, a desire of improvement, a spirit of conscientious devotion to the faithful discharge of all assigned duties, and an affectionate confidence in the teacher as his friend, he will be much better prepared

to profit by the exercises of the school, than he would be, if destitute of these qualities, or possessed of those of an opposite character. The time and attention of the teacher may be devoted to the appropriate work of the school, instead of being occupied with the correction of moral and social faults, which should have been prevented by the mild power of home influences, and his zeal will be increased by the pleasantness of his work, and by the thought that he is not laboring in vain. And then, too, the pupil, filled with an affectionate regard for the teacher as his friend, receiving kindly every suggestion offered, and with his attention all alive to the studies in which he is engaged, will comprehend with greater readiness, and retain with greater tenacity, the instructions received. Is it not true then that there is an intimate and important connection between the moral and social habits, which a child brings with him from home, and his progress in the studies of the school? And this view shows the vast importance of careful home preparation for school, while, at the same time, it directs the attention to the way in which even the most ignorant parents may, by cultivating in their children correct moral and social habits, secure the preparation most needed, and render efficient the labors of the teacher.

There may be parents, who will admit the importance of this home preparation, but who will at the same time say, "we are so situated that we cannot attend to it; we are so oppressed with cares, so driven with labors, so harassed with vexations, that we cannot spend the time, nor take the pains necessary to

secure the needed preparation." In answer to statements like these, I would say that it is not optional with parents whether they will give their children any preparation for school or not. Some preparation they must give, whether they will or not. It is only for them to determine what kind of preparation they will give, whether it shall be of a kind adapted to advance or to retard their subsequent progress. The dispositions of children are in the daily process of formation, their habits are constantly becoming more and more fixed, and their feelings are hourly assuming a more and more determinate character, and exerting a more controlling influence over the conduct. If you neglect the cultivation of right dispositions, habits and feelings, that very neglect will minister to the rapid growth and early maturity of those which are wrong. If you cannot spend the time or take the pains to train your son to habits of ready obedience, he will, through your neglect, be daily forming habits of disobedience. If you are not careful to cultivate in your children a sacred regard for truth and a conscientious devotion to duty, they may through your neglect be gradually acquiring the very opposite characteristics. And these vicious habits, the result of neglect, will soon become as fixed and as inveterate as any which can be cultivated with care and pains-taking. Your children, then, I would say to parents, must for a year or two, be under home influences. It is for you to determine whether those influences shall be good or bad. Your children will go from the family to the public school precisely what they are made, in feeling and character, by the influ-

ences to which they have been subjected at home. They will carry with them either vicious habits and dispositions, which have been suffered to take root and gather strength through parental neglect, or virtuous habits and dispositions, which have been cultivated by judicious care and faithful discipline on the part of parents. It is then for you to determine whether you will permit your children to enter the school, with habits formed through negligence, which will hinder their intellectual progress, or send them, with those cultivated with care, which shall prepare them for the more successful pursuit of the studies to which the attention may there be directed.

But in what does this home preparation of which I am speaking, consist? and how is it to be secured? In answering these questions, I might point out what would, perhaps, in theory, appear very beautiful, as to the part which parents should take in the intellectual training of their children, the time that should be daily devoted to their lessons, and the vigilant supervision that should be constantly exercised over their studies. But would such a suggestion, beautiful though it might appear in theory, admit of being generally reduced to practice? Would parents, in the various walks of life, would the professional man, would the merchant in the city, or the husbandman in the country, would the mother, with all her household cares upon her, ever attempt to carry out such a suggestion into daily practice? And if they should attempt it, would they succeed? I think not. I wish therefore to present a view, which to my mind seems equally important and far more practicable. For I

sincerely believe that the most needed, the most important, and the most effectual preparation, which parents can make for the school, must be a social and moral preparation, must consist in laying well the foundation of correct moral and social habits, and in the cultivation of right social dispositions and moral feelings. In pointing out the details of this social and moral home preparation, I would assign *the first place to the cultivation of a spirit of reverence for authority, and of cheerful, affectionate, and prompt obedience*. I know not but I might go farther, and say, a spirit of unhesitating, unquestioning obedience, based, not always upon a full perception, at the time, of the reasonableness of the command, but upon heartfelt reverence for the authority of him who gives it, and affectionate confidence in the goodness of his intentions and the soundness of his judgment.

I have sometimes thought that this suggestion points at what may be regarded as one of the greatest defects in our present modes of education, and one of the greatest blots upon the character of the age. The rising generation manifest, too generally, a want of reverence and a spirit of insubordination. These traits are exhibited by our children in our families, and by far, too often they are suffered to go uncorrected there. As these tendencies are not suppressed in the family, are not nipped in the bud by parental effort, they soon exhibit themselves in the street and in the school. The struggle with them there is often ineffectual, and we discover them in more mature strength among our young men, in their reckless disregard for all the maxims of mature age, and all the

lessons of enlarged experience. The same traits are seen in that disregard for the wholesome laws of the land, which we too often witness, and in that indifference to God's requirements, which is so widely prevalent in the community. And this defect, so great in itself, and so deleterious in its influences, demands particular notice in this place, because it operates as a great hindrance to the progress of the school, and because it is to be removed by efforts at prevention, on the part of parents, in the training of early childhood, rather than by any subsequent application of specific remedies, on the part of the teacher. And not only so, but this want of reverence, and spirit of insubordination, is a fault, which parents are very apt to neglect until it is too late. Their feeling is, that children, during the earlier years of childhood, are too small to be the subjects of faithful discipline. They say to themselves, in a spirit of self-justification, let them go now while they are small, when they are older they must be made to obey. When they are older they are sent to school, before they have learned to obey at home, with the feeling that the teacher can easily correct any wrong habits of this kind that may have been acquired, that, with the established rules, and the regular exercises of the school, this can be more easily accomplished than at home.

Let us spend a few moments, then, in the careful consideration of this subject of obedience. What is desired, is, that parents before sending their children to school, shall establish within them a deep reverence for all properly constituted authority, and shall train them to habits of cheerful, unquestioning, prompt

obedience, based, not always upon the full perception at the time, of the reasonableness of the command given, but upon confidence in the good intentions and good judgment of the person who gives the command. I am aware that this may be regarded as a strong statement, and as opening the way for the exercise of tyranny on the part of parents—if it does so, the danger is to be guarded against, not by allowing the child to question the command, or to disobey it with impunity, but by awakening parents to a deeper sense of their responsibility to God, for the manner in which they exercise their authority. It is not meant that the child shall have no reason to give for his obedience, but that his reason shall be his affectionate regard for the person who gives the command, rather than his own distinct perception at the time, of the propriety of the command itself. For example, there is placed upon the table a liberal supply of rich cake. The child is inclined to indulge to excess. By so doing he will endanger his health. The parent, for reasons satisfactory to himself, and having reference to the welfare of the child, but without time for the full explanation of them, simply and pleasantly, but yet decidedly, forbids further indulgence. What is desired, is, that the child should at once cheerfully submit, without hesitation, murmuring or questioning the propriety of the prohibition, that he should turn away to his pursuits or his amusements, with readiness and cheerfulness. And yet, it may be that the child can see no danger in further indulgence, and can, consequently, discover no good reason why the prohibitory command should be given, but obeys,

under the influence of an affectionate regard for the father, and with the confident belief that there is some good reason, which, could it be fully explained, would prove perfectly satisfactory. This supposed case illustrates precisely the trait which we wish to have parents carefully cultivate in their children, the habit of prompt, cheerful, unquestioning obedience. As a teacher, in times past, I have had some placed under my charge, who brought with them into the school this controlling and pervading habit, and who, if denied a favor upon which their affections had been strongly set, went at once about their regular pursuits, with as great cheerfulness as they could have manifested, had their request been granted, and the pleasure of teaching such, afforded me a glimpse of what would be the satisfaction and the efficiency of the teacher's labors, were the whole to bring with them from their homes the same well established habit of obedience.

In order to secure this prompt and affectionate obedience, parents should manifest such a regard for the child's best welfare, and so deep an interest in securing for it all present enjoyment, within the bounds of safety and propriety, as to awaken feelings of love and of confidence. And then, too, parents may strengthen these feelings by taking proper opportunities, when the child is in the right state of feeling, and will listen calmly and pleasantly, to explain to his full comprehension all the specific reasons of certain commands, which have been previously given, and to which prompt obedience has been required, the propriety of which can now be more fully

perceived than before obedience had been rendered. If these courses are pursued with the child, they will inspire and maintain confidence in the good intentions of the parent, and will serve to quell the doubts that may at any time arise, by the thought that the father would not have given the command had he not good and satisfactory reasons for so doing.

All will admit the importance of the spirit and the habit of obedience. When is this spirit to be cultivated, when this habit formed? May not these desirable results be most easily secured during the earlier years of childhood, and through the judicious discipline of the family school? The child has no decided proneness to disobey, simply because it loves to be disobedient. It is true that children, like men, are fond of having their own way, and much prefer to follow the promptings of their own wills, than to yield to the will of another. And here is the commencement of disobedience. It is in the earliest period of childhood. And, at that time, it is only a desire to have one's own way, a simple tendency to disobedience, not the headstrong spirit, or the confirmed habit. Here, then, in earliest childhood, may the evil be nipped in the bud. If it is not thus early checked, and in its infantile weakness destroyed, it will take root and expand, until it becomes too powerful for control. The spirit of insubordination is often awakened, and the habit of disobedience, in some degree, formed, in consequence of parental neglect or mismanagement, before the child is nine months, or at farthest, two years old. Or in other words, the foundation is thus early laid of a habit,

which is never afterwards fully overcome ; a habit which constitutes one of the greatest hindrances to the progress of the school, and which materially affects the character of manhood. The young child is forbidden to touch this or that. He watches the countenance of the parent, to see if there is any real meaning in the prohibition. He tries the firmness of the father by touching the forbidden object, softly, perhaps, and with a cunning air. The father laughs and says no more. The command has been given and broken. The child has sought to have its own way and succeeded. The spirit of insubordination has been awakened, and a commencement has been made in the formation of a habit of disobedience. On the next occasion the child is more resolute and persevering, and enters the contest from a vantage ground secured by previous success. Every repeated indulgence strengthens the spirit of insubordination, and confirms the habit of disobedience. And by the time the child is old enough to enter the school, he has become a fit subject for the severest disciplinary dealings of the teacher. Had a different course been pursued at first, a widely different result would have followed. If, when the child first touched the forbidden object, he had been taught, even by slapping the hand, if necessary, that the prohibition was given in earnest, and would be enforced, he would have easily yielded, an act of obedience would have been rendered, a habit of obedience would have been commenced, which, by subsequent regular and judicious treatment, might have been confirmed, and rendered influential over the conduct of the whole after life. It is desira-

ble that parents should train their children to this habit of ready obedience, because, at the period of life when this can be most easily done, their children are under their particular control, and because there is no item of home preparation which will contribute more than this to the assistance of the teacher, and the progress of the school. While by so doing, parents would be pursuing a course which would contribute most directly and most powerfully to the promotion of their own peace and happiness, and to the harmony and good order of the family.

There is still another consideration, which appeals directly to the yearning affections of the parental heart in behalf of strenuous efforts to establish, in early life, the fixed habit of prompt and cheerful obedience. It is that by so doing they will be conferring the greatest possible benefit upon their children, in regard to their future characters and happiness. If there is any one trait, which is more immediately connected than another with respectability of character and with the happiness of life, it is the possession of the power of self-control. The world is full of vexations, disappointments and provocations, as well as of temptations and allurements. He, who would command respect, or enjoy happiness, must bear calmly the one, and withstand firmly the other. Indeed, the man who has no power of self-control, who lies at the mercy of his wayward inclinations, his craving appetites, or his turbulent passions, can neither command the respect of others, nor enjoy the approval of his own heart. On the contrary, he who has full command of himself, who can control his ap-

petites and inclinations, and curb his passions at will, ever commands the respect of his fellow men, while he enjoys much inward peace and calm composure of mind. But this power of self-control, so important in its bearings upon character and happiness, is to be acquired in early years, by specific acts of self-government. And every act of obedience, which the child may render to the voice of authority, is an act of self-government. The child, for example, who ceases crying, wipes up his tears, and goes cheerfully to his play or to his assigned duty at the command of parental authority, has performed an act of self-control, and has acquired, thereby, an increased power of self-command. The boy who checks his craving appetites, and abstains from desired indulgences, under the influence of an affectionate regard for parental prohibition, has in that act exercised the power of self-government, and has done something to train his appetites to an habitual and prompt acquiescence in the decisions of his will. In this way, he who in childhood is trained to habits of obedience, becomes in after life a man of calm and steady self-control, commanding the respect of others, and enjoying the approval of his own heart.

I have seen those, who in childhood were subjected to the unreasonable commands, and the cruel and harsh treatment of intemperate parents, and who were trained in this unfortunate way to habits of obedience, who in after life became men of influence in the community, manifesting great power of self-control, and enjoying the respect of their fellow men. And I have attributed the character of manhood to the power of

self-control, acquired while forming, in early life, and under severe and objectionable discipline, the habit of ready obedience. On the other hand, I have seen those, who, in childhood, were surrounded with means of improvement, and placed amid influences which would be regarded as favorable to correctness of character, but who seldom, if ever, had their inclinations checked, or their desires thwarted, and who never formed habits of obedience to parental commands. And these persons became in manhood the mere tools of their own changing whims, or the slaves of their own appetites and passions. And I have queried whether this sad result may not be attributed to their want of the power of self-control, which should have been acquired while forming habits of obedience in childhood.

Again, I have heard men attribute all they were in character, and all their success in life, to the floggings they had received in childhood. And I have no doubt that for much of their character and success they were indebted to the power of self-control, acquired while forming in childhood the habit of obedience, even though that obedience was secured by what we deem extremely objectionable means. And instances of this kind shew the importance of the habit, and teach us that while we are endeavoring to remove from our processes of education and modes of early training these justly obnoxious means, we should insist with greater earnestness upon the formation of the habit of prompt and cheerful obedience, by instrumentalities of a purer and holier character. Then, too, there have been those, who, after a child-

hood of unlimited indulgence, have acquired by vigorous efforts in after life this power of self-control. But it has been only by the severest struggle with inclinations and habits which had acquired in the indulgences of childhood, an almost unconquerable power. Could such, from the midst of their struggles, appeal to parents on this subject, they would say with much earnestness, "if you would shew yourselves friends to the future happiness of your children, form them to habits of ready, cheerful obedience while young, and so save them from the almost death-struggle through which we are called to pass." The first item, then, of home preparation for school, will consist of efforts to train the young, during the earlier years of childhood, to habits of ready, cheerful obedience. If this be done by the parent, and this alone, much will be accomplished towards rendering the labors of the teacher pleasant, securing the rapid progress of the scholars, and elevating the school to a high rank of efficiency.

The second item of home preparation, which I would notice, relates to the importance of efforts, on the part of parents, to secure the regular and punctual attendance of their children at all the sessions and upon all the exercises of the school. One of the greatest hindrances to the progress of individual pupils and the high standing of our schools, arises from the want of regularity and punctuality in the attendance of the pupils. Some are absent one, two, or three days in the week, and others, who are more regularly present, often miss the exercises of their class by the lateness of their attendance, or hurry

over their studies in view of an early dismissal, which parents have authorized. And what is the effect of this upon the scholar and upon the school?

Upon the scholar himself it exerts a most deleterious influence. Every teacher knows that the continued and permanent interest of the scholar in his studies will depend upon his passing regularly along in them step by step, with the feeling that he has mastered all that he has met with, and is prepared to grapple with good hope of success with whatever may present itself. The gratification arising from past success, and the thought that he is master as far as he has gone, together with the hope of future victories, will inspire an earnest zeal and keep alive a permanent interest. But on the other hand, every teacher knows that the omission of a single step, or the failure to understand fully the steps passed over, will do much to destroy whatever interest may have been felt in the studies pursued. Suppose that your child enters school and becomes interested in his studies, and then is kept at home for a day at one time, and a half a day at another—some weeks two days, and some three. He falls behind his class, or if, for sake of convenience, he is kept along with it, he feels his deficiency and inferiority, becomes discouraged, and loses his interest. From want of interest in his studies springs that listlessness and propensity for mischief, which are so annoying to teachers and so destructive to the best interests of the school. In some instances the very brightest boys in the school become the dullest scholars in the class, in consequence of the irregularity of their attendance. In-

dead, so deleterious is the influence of irregularity in attendance upon the pupil himself, that I verily believe that five months schooling in the year, where the attendance is regular and punctual, is far more valuable than seven months of irregular attendance, scattered over a period of nine months' duration.

And the effect of this irregularity of attendance upon the general character and success of the school is most disastrous. This may be perceived at a single glance. Here, for example, is a class of ten or twelve in Arithmetic or Grammar. On some days there are six scholars present, on some, five, on some, eight. A series of lessons has been assigned and passed over, and a course of familiar oral explanations has been given. But on no two successive days has the class consisted of the same members. Upon questioning them upon the studies they have passed over, the answer of one is, "I was absent when the class were upon that lesson." The answer of a second is, "I was not present when those principles were explained." And so it is through the whole class. Consequently, much time must be spent, with those who have been irregular in their attendance, upon lessons and explanations already familiar to those who have been regularly present. And, if the latter are kept back to accommodate the former, there will be danger that they will lose the interest they feel, while the others from the very fact of their irregularity have already become utterly indifferent to their studies. I have sometimes thought that a teacher would be justified in making a different classification of his pupils from what is customary, in classi-

fyng them according to the regularity of their attendance, placing in one division those who might attend regularly and punctually, and to whom, therefore, regular and efficient instruction could be given, and in another, those who are irregular in their attendance, and to whom, in consequence, only desultory and occasional attention could be rendered.

Every one will admit that the evil to which I have now alluded is a very serious evil, exerting an injurious influence upon the progress of individual pupils and upon the general character of the school. To what is this serious evil owing? It is to be attributed, I answer, to the fact that parents do not estimate aright the comparative value of a good education. They do not feel, that, in giving their children this treasure, they are bestowing upon them the most valuable and enduring wealth. Parents are apt to feel that certain chores must be attended to, and certain errands run, that the haying must not be neglected, and that the boys must be kept at home. But what if some little pecuniary loss should be incurred, or some little money expended in procuring extra help? What is that, in comparison with the boy's education? You must bear it in mind that it is not the mere loss of a day or a week, it is not the mere loss of time, invaluable as that possession is. It is the bad influence exerted upon the feelings and the character of the boy. It is the loss of interest in study which is experienced, and the indifference to the value and importance of a good education, and to all mental improvement which is generated. If the boy sees that, in his father's estimation, there are many things

which must be attended to in preference to the school, many things for which the school must be neglected, it will be the natural and almost inevitable result, that he will himself regard the school, the teacher and the advantages of a good education with feelings of indifference. He will manifest but little interest in regular and punctual attendance at school, and still less interest in the studies to which his attention may there be directed. And the influence of this state of the feelings does not cease with the years of childhood and youth. There follows from it a paralyzing indifference to all efforts for enlightening the mind, and elevating the character, by reading, or otherwise, in after life. In this way a parent, by compelling his son to attend school so irregularly as to lose his interest in the studies there pursued, may inflict upon him an injury for which money can never remunerate him. It will be said that there are some parents so situated that they need the assistance of their children; that the father needs the labor of the boys in the shop, or on the farm, and the mother, the assistance of the girls in the cares of the household. This may be true in some cases. But there are very few parents, who could not make some arrangement, if they estimated aright the value of a good education and the importance of school privileges, by which, if their children could attend only a part of the time, they might be regular and punctual while they professed to attend. These are the parents who most frequently say, "we can leave our children no other inheritance than a good education." Will they be so cruel as to diminish by their own negligence, as far

as possible, the value of even that, when opportunities for securing it are afforded at public expense? If, then, the first place among the details of home preparation for school, be assigned to the cultivation of the spirit and the formation of the habit of prompt and cheerful obedience, the second suggestion will relate to the importance of efforts, on the part of parents, to secure the regular and punctual attendance of their children at all the sessions, and upon all the exercises of the school. And if we say of the first suggestion that it is essential to the highest elevation and greatest success of our schools, we may say of the second that it is even like unto the first.

It may seem, at first view, that if these two suggestions are properly heeded, it would be all that is necessary to be done on the part of parents, in preparing their children for school. But a moment's reflection will convince us that there is another item, which demands particular attention. It relates to the importance of cultivating, in the hearts of children, feelings of affectionate respect for their teacher. It may be that children shall be trained to habits of obedience to all parental commands, and shall be sent regularly and punctually to school, while yet they bring with them those feelings of disrespect for the teacher which will make them most uncomfortable pupils, and will greatly retard their progress in the studies of the school. If the parent speak before his child in terms of disrespect or contempt of the teacher, the effect of his words will be felt by the teacher in the improper conduct of the child at school. The teacher is, in law, and should be, in the feelings and affections of

the pupil, for the time, *in loco parentis*. During the hours of school, and in regard to all the internal arrangements of the school, the teacher should occupy, in the mind of the pupil, the same position of responsibility, authority, influence and affectionate regard, which, at other times, in other places, and in regard to other subjects, is occupied by the parents themselves. At these times, and in regard to these matters, no man, even though he be the parent, no body of men, even though they be the legally appointed inspectors of the school, should stand between the teacher and the pupil. If they do, it is impossible that the teacher should enjoy, in the highest degree, the affectionate respect of the pupil. It is not indeed to be supposed that intelligent and reflecting parents will pursue a course so destructive of the best interests of the school, as to speak before their children in terms of disrespect of the teacher. But there is danger, and danger too arising from a praiseworthy anxiety to promote the best interests of the school, that parents, either directly, or by their boards of superintendence, may so interfere in the internal arrangements of the school as to show the pupils that they have no confidence in the teacher. They do not intend to express by their interference this want of confidence, but such is, and must be its appearance in the eyes of the pupils, and consequently it tends naturally, if not necessarily, to destroy, in their minds, that respect for the teacher, which they should ever entertain. Indeed, one of the most effectual means of destroying this respect, and eventually degrading the teacher in the estimation of the school, is for pa-

rents or school committees to take upon themselves the regulation of the internal arrangements of the school. I will not here dwell upon the effect of such a course upon the teacher, in deadening his interest in his work, in weakening his feeling of responsibility or in changing its direction, and in degrading him from the lofty position of a living spirit, instinct with zeal and interest upon the subject of education, seeking close contact and free, unshackled communion with the living spirits of his pupils, that so he may breathe into them something of his own zeal and interest, to the mere operative employed in conducting and superintending the machinery which has been contrived by other minds. Nor will I dwell upon the obvious fact, that every teacher worthy of so honorable a name and place, must, from his knowledge of the peculiar intellectual capacities and development, and of the peculiar temperament and disposition of each individual pupil, gained by daily free and intimate intercourse with them, be a far better judge, than any other person can be, in regard to the most appropriate and effective arrangements of the school. I will not dwell upon these points, although they would admit of a strong representation and a vivid coloring in perfect consistency with truth. But I will simply ask what must be the effect of such a course upon the pupils? Will it not, in their minds, place the rules and regulations of the school above the teacher? And instead of filling them with affectionate respect for the teacher, and opening their minds and hearts to his best and holiest influences, will it not generate a want of confidence, and awaken

them to a suspicious watchfulness over him to whom they should ever look with respect, to see if he is exact in his compliance with the rules and regulations which have been prescribed? I have been a teacher. I have been and am now, a member of a School Committee. I am also a parent. I have sought to look at the subject carefully and on all sides. The result of much reflection upon the reciprocal relations existing between parents, teachers and school committees, is, that these several parties should regard themselves as all at heart interested in, and alike desirous of promoting the same great cause, and should seek ever to go hand in hand, as associates and allies. They should never, if it can possibly be avoided, assume towards each other the attitude of antagonism. They should ever consult together in a spirit of harmony and of mutual respect. But the final result should go forth to the pupils in the name of the teacher, seconded and sanctioned by the influence of the parents and the official authority of the Committee. The internal arrangements of the school, and the regulation of the daily routine of school exercises should be left to the teacher. Each, in these things, will have a way peculiar to himself. No two teachers, perhaps, would in these matters pursue precisely the same course. And yet the course pursued by each would be, for him, the best course. Let these then be left to the teacher, and let the course pursued by each, if not absolutely and highly objectionable, be sustained by the combined influence of parental and official sanction. Indeed, were I as the member of a school committee, to discover that, in the internal ar-

rangements of a school, which I might deem somewhat objectionable, I should very much doubt the propriety of making the desired alteration on the authority of the Committee and requiring the teacher to comply; I should fear that such a course would, at least, very much weaken the respect of the pupils to the teacher to whose charge they are committed. I should prefer to converse kindly and affectionately with the teacher, and induce him to make the desired alteration as his own. In this way, by the manifestation of respect for the teacher on the part of parents and committees of supervision, something may be done to deepen and strengthen the affectionate respect for him in the hearts of pupils, which will lead them to regard him ever as their friend, and cause them to manifest an affectionate compliance with all his suggestions. And let me assure you, as the result of many years experience, of much and varied observation, that much of the happiness and of the success of the school will depend on the cultivation, on the part of parents, of sentiments of affectionate respect for the teacher, in the minds of their children. It serves to place the teacher in the proper attitude before his pupils, as one worthy of their love and their confidence, it opens to him their hearts, and gives to his suggestions their due weight and their legitimate influence. To the two suggestions which I have offered, upon the importance of the spirit and the habit of obedience, and of regular and punctual attendance, I would add this on the importance of cultivating in pupils sentiments of affectionate respect for their

teacher, as a third, well worthy of the companionship to which it is introduced.

Various other topics have fallen within the range of my vision, as I have looked at this subject, and have seemed to be more or less intimately connected with it. But the length, to which my lecture has already extended, admonishes me to draw to a close. In closing, I would say, that the more I have thought upon this subject of "Home Preparation for School," the more deeply have I felt its importance. It has seemed to me to touch upon one of the greatest wants of the times, in regard to the full education of the rising generation. Much has already been done for the elevation and improvement of our schools. The Board of Education, in its various influences—the able and devoted Secretary of that Board, by collecting and diffusing information, by giving hints, offering suggestions, and forming plans—Normal Schools, by training our teachers to a more thorough preparation for their work—Teacher's Institutes and Associations, by bringing those together who are engaged in this important work—these all have done, and are doing much for the perfection of our common school system. But that all these instrumentalities may accomplish their whole work, there should be added to them the powerful influence of appropriate and thorough home preparation for school. Until this is added, our schools will not become what, in their highest elevation, they might be—what they ought to be. Individual teachers may, it is true, by their peculiar faculty of interesting the young, counteract the injurious influences of parental neglect. But if we take

an enlarged view of the general condition of our schools, we shall perceive, at once, that they must be essentially affected either for good or for evil as parents attend to or neglect proper home preparation.

But, says some parent, you seem disposed to throw a heavy burden upon us, as though we could easily and without difficulty accomplish all that in this respect might be desired. I answer, that I have thrown no burden upon parents. I have simply endeavored to point out the duties, which, in the responsible relation they sustain, naturally devolve upon them. I was for years a teacher, and knew by trying experience the vexations and hindrances in school, arising from the want of proper home preparation. I am now a parent, and have learned, by almost equally trying experience, the difficulty of securing all that home preparation, which I had before thought necessary. And as I have compared former and later experiences, I have felt that parents and teachers are too much estranged from each other. They look at opposite sides of the picture. In seeking to carry out their respective views, they sometimes, even with the best intentions, thwart each other's efforts. I have thought that parents are sometimes disposed to put too much upon teachers, and that teachers sometimes expect too much of parents. Could parents be awakened to a deep sense of their own solemn responsibilities, in regard to the right training of their children, and to a proper estimate of the value of a good education, then would they regard the teacher as a friend and fellow-laborer in the accomplishment of an important work, then would they do all in their

power to render the labors of the teacher as pleasant and as efficient as possible—then would they frequently consult the teacher in regard to the character and extent of their mutual efforts for the good of their children. And could teachers be aroused to the thought, that, for the time they are in the place of the parent, with all the responsibilities of the parent resting upon them, could they be assured that they enjoy the respect and confidence of the parents of their pupils, then would they wish to take counsel with them, as to the most effectual methods of accomplishing, by mutual coöperation, the great work which both parties should have at heart. In this way, there would be a mutual good understanding, and a harmonious concert of effort between parents and teachers. Parents would make that home preparation, which is most important in itself, and most desirable to teachers, best adapted to render their labors pleasant and successful, and teachers would carry on the work commenced by parents to its more full accomplishment, and by the united efforts of both, our schools would be elevated and improved. Through the salutary influences of enlightened homes, and the judicious instructions of efficient and advanced schools, the generations, as they rise, would attain a high degree of social, intellectual and moral development.



LECTURE II.

THE INFLUENCE OF MORAL UPON INTELLECTUAL IMPROVEMENT.

BY H. B. HOOKER.

Education is the right training of all the faculties of human nature. It is the preparation of a rational being to fulfil aright all the relations assigned him by his Maker. This is what the thoughtful and intelligent mean, when they define education.

But nothing can be plainer, than that the actual process of education in this country does not meet such a definition.

We are a young and thriving nation, and feeling the exhilaration of youthful vigor, and hitherto eminent prosperity, we are in a most unwise haste for still more rapid progress. We are impatient, if the cars do not go more than ten or fifteen miles an hour. We cannot wait for the ship to receive her whole cargo, and get into good trim for her voyage. We are in such an ardor to be off, as to be in danger of

leaving behind various essential appendages to a prosperous passage.

We mean, 'as a people, that education, in some sense, shall be promoted, and we are driving at that point with an earnestness, growing, we believe, still more earnest. We will have intellectual cultivation at all hazards. The young shall acquire knowledge—shall not fail as reasoners, linguists, mathematicians, &c. So far as mere intellect is concerned, there shall be no failure. Our highest commendations have been bestowed upon those teachers who could press the youthful mind onward most rapidly in giving the highest cultivation to the intellectual faculties. Our attention has been absorbed by this object, while another of preëminent importance, *that of the proper training of the heart*, has been greatly neglected. We have labored to augment intellectual power, but the question has seemed a minor one, what direction that power should have. We have virtually said, "Let us raise the steam, and set the car in motion, and consider afterward, the question, whether the conductor be on board!"

It may aid somewhat, perhaps, in the correction of such a practical error, to look at the fact, that intellectual cultivation itself may be advanced more surely and substantially by securing the right kind and due degree of moral emotions. And my position is, that the latter operates most happily on the former, and that, to train the conscience and affections aright, is the surest means of securing the most healthful and efficient operations of the intellectual powers.

Men will differ about how much is meant by moral

culture. By it, I mean, giving practical power over the heart and life, to the great principles of the Holy Scriptures. I do not recognize any religion but the Christian, and no culture as really moral, that is not based on that. The spiritual health of the soul, I conceive to consist in a supreme and joyful love to God—an animating faith in our Lord and Saviour Jesus Christ—deep and unfeigned repentance for all sin—fervent love for all the interest of man, and a regulation of the heart and life with reference to the unchangeable destinies of eternity. Here are the true principles of all right moral education, and by their operation upon moral character, the way is opened for the highest triumphs of the intellectual powers. “The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding.”

1. Correct moral and religious emotions inspire, by their very nature, a taste and relish for science. All knowledge is acquaintance with some department of the works of God. That religious taste for whatever pertains to God, which is inspired by true piety towards him, will throw an interest, peculiar and delightful, around all his works. These works of the Creator reveal him, who is the object of the soul's love. Now all the sciences are but so many varied scenes, so many diversified aspects of the Divine character, and each makes its own appeal to the feelings of the heart. As the lover of God penetrates into any branch of knowledge, facts are constantly disclosed which illustrate the Divine character by bringing its beauties and excellencies before the mind. The proper moral culture of the soul is the cultivation

of that moral taste which makes new discoveries of the Divine character delightful. The deep and ardent lover of God is an eminent preparation for, and incitement to "watch daily at wisdom's gates, and wait at the posts of her doors." A true lover of God must be a lover of science, since science is an agency of unfolding his character.

2. That assimilation of character with God which moral culture proposes, eminently facilitates intellectual operations. The proverb runs, "The companion of wise men shall be wise." True piety is companionship with the infinitely wise God. The ardent lover of his Maker is on terms of close and happy intimacy with him. He enters into the secret place of the Most High, and abides under the shadow of the Almighty.

Now whatever puts the soul on the best terms of union and harmony with God—whatever animates its love, augments its confidence, and produces sympathy with him, must eminently fit the mind for the investigation of his works. The youthful scholar who can adopt, in the joyful emotions of his heart, the language of Cowper, in view of God's works:

"My Father made them all,"

that youth has a qualification for progress in whatever branch of knowledge he pursues, which he cannot have, who, destitute of all right emotions toward his Maker, stands coldly aloof, and seeks no communion with him. In the event of love to God, there is a delightful consciousness of the soul's harmony with him, which gives beauty to all his works, and music

to all the appeals of his Providence. "*Bene orasse est bene studuisse*," is a memorable maxim of one, who well knew the influence of happy communion with God upon the intellectual powers.

3. Right moral culture secures that pure and healthful exhilaration of the mind which is eminently favorable to the vigorous and successful exertion of its powers. The consciousness of acceptance with God—the inward conviction of pure designs and noble aims—the assurance that one is carrying out the grand design of his own creation by the right use of his powers—from such a moral posture of the soul as this, there arises the most healthful and happy excitement. All parts of the mental machinery are free from impediment, and move freely in their appropriate work. The friction inevitable to a mind destitute of the love and enjoyment of God is avoided. The gloom and self-reproach of such a state is thrown off, and the freed spirit can act with an energy and delight, unknown till the dawn of the brighter day.

Who can doubt that a burdened conscience is a heavy weight upon mental exertion? It destroys all the animation and cheerfulness of the social feelings, and, to a great extent, impairs the physical energies. So, also, it darkens the intellectual vision. Keeness of discernment, and discrimination are blunted. He, whose spirit is chafed by self-reproach, and is often the subject of the anguish and darkness which overcloud a guilty mind, cannot have that mental exhilaration so needful for eminent progress in knowledge. We do a great work for the youthful population of the land, when, by the Divine blessing on any agency

of ours, we put them in possession of the pleasures of an approving conscience. We repair damaged machinery. We give to the bird the joy of broken fetters. The mind, on happy terms with God, and in the sweet peace of inward approval, is eminently prepared to make delightful and successful excursions in any department of God's works where science may lead.

4. Those trains of thought, necessarily awakened by faithful moral culture, are eminently suited to enlarge and strengthen the mind. If the society of great and good men has a happy tendency to raise the mind from things frivolous and grovelling, so have great and good themes of thought.

But the most sublime themes of human contemplation are those furnished by religion. The blessed God and his infinite attributes—the soul's own noble powers and wondrous destinies—eternity, in its awful vastness, and the sorrows or joys involved in its unchangeable realities, these are the themes religion presses on the mind. Vast awakening and exciting power is found in them, and they are suited to stir up the mind to its lowest depths. Under the impulses thus given it, it must feel a consciousness of its own value above the perishable earthly objects around it. It learns, by intimacy with such truths, for what a noble sphere it was itself created, and what are the appropriate uses of its own powers. It learns thus in what its own true dignity consists, and how it shall be maintained. None, but those who look upon the soul in the light which revelation sheds upon it, can clearly see the nature and value of the intellect-

ual powers. The mental organization is noble in its workmanship and operations, if only time is regarded, but how high the sense of its value when the Everlasting Gates are thrown open and we look upon the mind as an actor in the great scenes of immortality. We introduce man to a proper estimation of his own powers by moral culture, while we, at the same time, furnish those themes of thought that expand and elevate them.

5. Judicious moral culture of the young prevents that waste of time and intellect upon frivolous and unworthy objects which is so hostile to improvement.

Never has the mind of a rising generation been assailed by so many agencies calculated to divert it from the wisest and best employment of its energies as our own. The fooleries of fiction, which were once so safely locked up from the mass under prices per volume which kept them out of the way of millions, have now come down from that desirable elevation, and whole acres can be bought for what was once the price of paragraphs. A full grown novel can be had for a couple of sixpences. You can get some of the most precious "mysteries" of the cities of the old world for a few pennies; and you cannot enter a steamboat, stage or railroad car, but you are jostled by the pedlars of the abominations of other lands, well spiced with those of our own. The splendid engraving is made to do the office of sign-board or crier, and proves the appeal irresistible upon the not-grown and grown-up children of the land. The tendency of the great mass of the literature now referred to, is to divert attention

from every thing solid and valuable, to create a morbid taste for the marvellous and exciting, and utterly to unfit the mind for efficient intellectual exertion and the sober and serious pursuits of life.

Now, to the extent that we can illumine and invigorate the youthful conscience, sanctify the judgment, and give a due sense of the value of time, to that extent we are providing faithful guardians against the frivolous literature of the present day. A well trained religious mind will not surrender its powers to an employment which worse than wastes so much precious time and palsies useful intellectual exertion. Were the whole mass of the youthful mind in the land, at this hour, under the predominant influence of religious principle, from how many shoals and hidden rocks would that mighty fleet of voyagers to Eternity steer clear! How many of those moral volcanoes, the novelist presses of the day, would be extinguished, there being no demand for those issues, which, lava-like, are desolating the land.

6. There are noble objects of pursuit pressed upon the mind of the young by religious culture, in themselves adapted to invigorate and strengthen the intellectual powers. The man who is driving pegs into the sole of a shoe, and the one who is drafting the Declaration of American Independence are upon objects which respectively exert very different influence on the mind. The object of the one confines him to a very small circle. There is nothing great and commanding to draw out his powers. The object of the other, the rescue of millions from oppression, awakens every noble and generous emotion, and ex-

erts the most invigorating and expanding influence upon the mind. When Patrick Henry stirred the depths of every soul in the Virginia Colonial Legislature by a speech that could have been properly closed by no other language than that of the sublime sentiment, "Give me liberty or give me death!" there was before him an object, by its own greatness, giving power to all his powers. Vast and noble objects lift the spirit up and impart the very strength and vigor for which they call.

But what has ever made appeals of this kind so powerful as religion? Its truths are the most sublime of all truths in themselves, and the duties to which they urge, and the objects of pursuit to which they invite, what dignity and greatness are connected with them! The promotion of the glory of God—the elevation of one's own soul to a state of happy and everlasting communion with him—the enterprise of aiding others in escaping the shame and misery of sin—the work of emancipating a guilty and miserable world from its spiritual bondage, and filling it with light and love—such objects as these are presented, by religion, to the mind and demand the active exertion of its powers. These are noble objects, the noblest that can appeal to the rational soul; and, as they attract thought and foster affection upon themselves, they stimulate intellectual exertion. They powerfully appeal to the elasticity and expansive power of the intellect, and not in vain.

7. One more topic. The importance of high moral culture of the young is pressed upon us by its healthful influence upon one of the mental faculties pe-

cularly exposed to injury in our day, viz. the IMAGINATION.

This is a noble attribute of our nature and given us for most important purposes. The power to create, by its own combinations, scenes of rare beauty and perfect happiness, unsullied by the imperfections pertaining to earthly things, is proof of its nobility. And, when this faculty is employed in painting the beauties of nature or gathering those of sentiment or devotion, it may be a ministering spirit to the soul's dignity, purity and happiness.

But it may be an engine of desolation to every thing pure and noble in a rational being, if it has the power to wing its way through the realms of light and love; so has it through those of shame, pollution and guilt. To this faculty how many modern writers appeal,

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And hold, with sweet but cursed art,
Their incantations o'er the heart,
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Throbs with the glow of passion's fire,
And love and reason's mild control
Yield to the Simoon of the soul."

It is a striking feature of our times that so much is done in furnishing an unnatural and most unhealthful stimulus to this faculty. It is common enough, in the preverted state of human nature, to give it the reins and ensure great injury by such a license. But modern fiction writers have harnessed additional steeds to the chariot and those of highest mettle.

The annals of intemperance have not furnished us with a greater number or variety of stimulants to the *appetites* of men than is now furnished to the *imagination* to excite, and by unnatural excitement, to injure that noble faculty. The semi-monthly steamers pour upon us, from the steaming minds of the old world, a tide, which, with the steaming minds and presses of our own land, furnish aliment in overwhelming abundance to the already diseased imagination, or poison enough to generate disease where it had not before existed. There is scarcely another danger greater than this to the youth of our country. Here is an influence immensely injurious to all sober and healthful operations of the human mind.

But there is a powerful repelling agency in high moral culture. We must give an authoritative tone to conscience and elevate and purify the taste; we must inspire hungerings and thirstings after nobler and better things than the fooleries of modern fiction. This we must do if we would stop this wave of desolation. From this quarter comes a loud and solemn appeal in behalf of giving the youthful mind every possible moral and religious impulse.

The considerations now advanced compel belief that high moral culture operates happily upon intellectual improvement.

But, independent of such an influence, we have a powerful argument to the religious training of the young, in the great danger, in a country like ours, of misdirected intellectual power.

The tide of knowledge in the land is rising. It can no more be checked than the rushing of ocean's

waves. Never has there been more done, or with more success, to set and keep in motion the intellectual powers of a nation. We are making the common school system act with vast power in this work. It has already laid the foundation for great progress, and millions of young minds are constantly receiving from that quarter the most powerful stimulus to activity.

The nature of our free institutions—the certainty that high intellectual power shall reap a noble reward from the homage of a more and more enlightened community, secures the fact that the rising millions of the American race shall have education, and more of it than those who have gone before them. No man can look over the land and see the vast apparatus for instruction in the shape of schools, lyceums, institutes, and the various higher seminaries of learning, without feeling that this will yet be a nation eminent for intellectual improvement.

But what is mere intellectual power without religious principle to give it the right direction? It is a mighty stream, more likely to desolate than fertilize—more likely to dash in pieces the fleets that float upon it, than bear them safely to the desired haven. Intellectual power is power for *evil* as well as *good*, and most sure to produce evil if the reins are dropped from the hands of religion.

What is not a certain species of this power now doing in flooding the land with works of fiction? The steam press is hot with the fervor of its daily and nightly labors. The shops are resplendent with the glaring capitals that proclaim the arrival from

beyond sea of the last thoughts of some intellectual enchanter. You can scarce turn a corner but a ragged urchin shall thrust them in your face; his own tattered garments, and unwashed visage, and vulgar language, ominous of what, in morals, his odious wares are likely to make the buyer and the lover of them.

Now it is the business of the lovers of man's best welfare to put the reins into the right hands and save the young from these disastrous influences. We must spare no pains to "fire up" the mental machinery with holy emotions. We must secure for divine truth and holy love predominant power in the soul. And, doing this, we can look, not with fear and anxiety, but with joy and hope to see the great mass of mind in our country lifted up to high intellectual power and hastening onward to mightier developments. With religion at the helm we can exultingly and safely say, "Spread every sail, ply every oar!" No matter how strong the impulses are which shall send the mind forward in every department of human knowledge, if we can but secure the right moral tone and temper of the heart.

In view of all this, it is a deeply interesting question, what is the actual value now placed, especially in our common schools, upon the moral culture of the young? What relation does it hold to intellectual improvement? How many of our teachers carry on their schools under the conviction, that they are solemnly bound to give symmetry to the plastic minds upon which they operate, by making the *heart* as well as the *head* what it ought to be? How many

look upon conscience and the moral affections as objects demanding their deep solicitude, that all needful light may be thrown upon the one, and the right character given to the other? How many zealously and earnestly seek to inspire the fear of God, and urge the high sanctions of future accountability? How many seek to make the motives which impel the young, motives which are worthy of being the basis of the action of a rational and accountable being? How many feel impelled, in the instruction they give and the influence they impart, to make predominant the claims of God and the great duties of piety? How many, with frequency and deep and solemn earnestness, draw motives from the mighty scenes and destinies of eternity, with which to impress and guide the youthful mind? It was the language of the present distinguished head of the oldest seat of learning in Massachusetts, "What considerate man can enter a school and not reflect, with awe, that it is a seminary where immortal minds are training for eternity!" Such an exclamation is worthy of one of New England's most honored sons. But how many of the three thousand teachers of the two hundred thousand of our youth in our common schools, entertain corresponding sentiments?

Have we not reason to believe that this great subject has not received the deep and earnest attention its preëminent importance demands? And is not the fact that no more is done by teachers, in the right discipline of the moral feelings, a fact naturally growing out of another, viz., that the community itself has not duly valued this great subject and has not

called for the instruction in question? We can have what we seriously and perseveringly demand of our teachers.

Great interests are at stake in reference to this subject. Upon right moral culture depends the healthful growth of the intellect itself. Upon it depends the right direction of the vast and rapidly increasing mental power of the land. Upon it, therefore, depend the vital interests of society, the true honor and power, the real greatness of the nation. To the rising generation itself, what interests are involved for time and for eternity!

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The tide of knowledge in the land is rising. It can no more be checked than the rushing of ocean's

scope to their exercise. Education, then, especially in its earlier stages, is not to be regarded as an end, but as a *means* to an end; and he only who keeps that end in view, can perform successfully the work to which as teachers we are called.

What, in view of these considerations, is the education which our public school system contemplates? What are the essentials of a New England common school education? .

— I answer, It is such a training of the youthful mind and heart, as will best qualify the individual to govern himself; to investigate truth; to perform, indeed, all the duties belonging to the sphere in which Providence may place him; to fit him to encounter successfully the various obstacles to success in life; and to rise superior to the trials and disappointments which he will encounter at almost every step of his progress. If the above answer is correct, they mistake who suppose, 1st. That a teacher's duty consists chiefly in imparting information. A man may have a large fund of general knowledge, and have also a very happy talent of communicating it; may abound in illustration and anecdote, and, after all, be a very incompetent, inefficient teacher. I am aware that with many, very great importance is attached to a happy talent of communicating knowledge, as it is called; but I think the value of this talent in a teacher is frequently over-estimated. Teachers who are distinguished for it, are very liable to thrust themselves forward in every recitation they attempt to hear. If their organ of association is largely developed, as is usually true of teachers of this class, illus-

tration and anecdote will succeed illustration and anecdote to such a degree, that what should be a recitation by the scholar, is often little else than a lecture by the teacher.

I know that children gape, and are delighted with such recitations, as they are called, and anticipate the next with no little pleasure, though, generally, without much study. Parents, too, are much pleased with such teachers, their children get along so finely, and more than all, so *easily*, with their studies. The teacher explains every thing so beautifully, and interests the scholars so much, they cannot praise him enough. School committees, even, catch the strain, and the whole community unite in applauding him. But can the pupil be *educated* in this way? No. I repeat emphatically, No. Tie your boy into a truckle cart, and hire a man to trundle him through the streets, that he may learn to walk erect, and without tottering, but send him not to such a teacher with the hope of *educating* him for any employment, success in which will require the action of a strong and vigorous mind; for, when the trial comes, he will assuredly fail. How is it possible that the mental powers of one who has seldom, if ever, been thrown upon his own resources, while pursuing his studies, whose difficulties the teacher has been careful to anticipate and remove, who has been fed only with intellectual pap, moistened and prepared for him by his teacher,—how can the mental energies of such a one be developed, and fitted for vigorous action, and unassisted effort, by such treatment! The ship-builder who should select pine saplings instead of stalks of oak for his

work would be a wise man, compared with him who should expect to find vigorous minds the product of such a teacher.

I have alluded to the undue importance that is often attached to this talent of interesting children in their lessons,—of making every thing very easy and pleasant to them; or, rather, of requiring nothing of them which costs hard study. The popular desire for teachers of this class is very strong; so strong that almost any man who is competent to teach at all, and is willing to sacrifice judgment and conscience to popularity, may become a very popular teacher. But it is not so easy to be *very* popular, and at the same time be very faithful. As an illustration of the popular feeling on this point, take the following. Said a parent, "Mr. B. is not so good a teacher as Mr. A. Mr. A. helps the scholars, and explains their lessons, and tells them stories about them, so that the scholars love their school, and love their lessons. Mr B. doesn't. He makes them puzzle their brains over the hard places till they become heartily tired of it." I asked him if Mr. A.'s scholars studied as hard as Mr. B.'s. "No," said he, "not half so hard; and they learn twice as fast too." I tried to convince him that a pupil might be helped a great deal, and yet not learn to do any thing without aid from others, which is the great end of education. To all which he replied, "Teachers are employed to teach; for my part, I don't see how a teacher can teach too much."

The question is sometimes asked, and I can hardly conceive of a more important question for every

being always carried in the arms of the parent; that, it is not so much what a teacher or parent does for the child, that is to benefit him, but what the child is led to do for himself.

If the principle I have endeavored to establish is correct, then, again, do those mistake who suppose that a correct opinion of a teacher's merits, and of the real improvement of the scholars, can be formed by a visit of a half day at the school-room, on the day of examination or exhibition. The pupils of the most superficial teacher will often make the best appearance on these occasions. He who aims chiefly to prepare his pupils for that examination, as it is called, can, as examinations are too frequently conducted, hardly fail of succeeding in what he has undertaken. The truth is, a teacher's services can be correctly appreciated only by frequent visits to the school; nor even then, can an unpractised eye see what must be seen, in order to form a right judgment of his merits. For the fruit of the labor of the teacher who has in view the pupil's welfare for life, especially of him whose labors regard the life to come as well as the present, will not all be seen by a few casual visits. Under the care of such a teacher, a thousand good influences are in operation, whose results cannot be spread upon a sheet of paper, at the close of the term. The skilful architect who intends to rear a large and substantial structure, will spend much time and labor upon the foundation, which will be almost entirely hidden from the common eye, while the superstructure is being erected. But he who aims to exhibit large and showy results in a short

time, can devote little attention to the foundation ;—indeed he *need* not ; for the structure which he will erect is to be made of the lightest and most showy materials, and, moreover, is intended to stand but a few months, at the longest. Not so the faithful teacher, who feels that he will not have done all his duty when he shall have prepared his pupils for examination at the close of the term ; who, while he would think it a duty to gain the approbation of his employers, and secure for himself as large a place in the public esteem as may be, still considers these objects as entirely subordinate to other and higher considerations. He will not often ask himself the question, “ How shall I best prepare my pupils to pass a good examination in *this* or *that* book ? ”—but, “ How shall I best qualify them for all the duties of life as long as life shall last ? ” The one would teach them to do *this* or *that* thing well,—the other would fit them “ to act well their part ” in every emergency, whether of adverse or prosperous fortune. His grand object is to discipline their minds, to give them strength, activity, efficiency ; to cultivate the moral sentiments, that they may be useful members of society, in whatever sphere they may, in providence, be placed. Such a teacher will be careful to cultivate the heart, lest the labor bestowed on the intellect should be worse than lost ;—and he will most assiduously cultivate the intellect, that the moral power which has been developed, may produce *great* as well as *good* results. For, however valuable a cultivated mind in a healthful body may be, in his estimation, such a mind in such a body becomes immeas-

urably more valuable, when directed by correct and well established moral principles. How elevated is the rank of this teacher, compared with him who is just fitting some boys and girls for examination! The latter might make a good superintendent of a puppet show; but he is utterly unfit for the office of *teacher*,—one called to train immortal minds for their high destiny.

Such being the grand objects of our New England system of Common School Education, we will consider very briefly some of the conditions under which these results are most likely to be realized. How, then, can these objects be most successfully reached?

In some of the old books which treat of cooking, the first direction for cooking a hare, is "*Catch a hare.*" So if I may be allowed to use so unworthy a comparison, in this great business of education, the first direction is, *Catch a schoolmaster.* You cannot be too careful on this point. If you fail here, no subsequent care and watchfulness can possibly repair the loss. And, having secured the services of a good teacher, my second direction is, *Show him the school-room, and then, let him alone.* Make him responsible for whatever *results* you think reasonable, but leave him free to produce those results in the way which to him may seem best. If he is unable to control and educate those you commit to his care by a system of *his own* contriving, be assured he can never do it by systems of *your* contriving. And if he be a very David in the matter of system, having nothing but sling and stone, still let him go to his work in his

own way; for all the systems and contrivances you may supply him with, and require him to observe, will be to him but the armor of Saul, who was "from the shoulders upward, higher than any of the people of Israel," upon the stripling David.

By letting him alone, I do not mean, put him into the school-room and take no note of his doings. Far otherwise. Look after him and his works closely. Look for the *good* as well as the *bad*. Let all your acts be such as shall tend to increase the confidence of the pupils in his integrity. Always sustain him when he does right. Do nothing which will tend to diminish his authority. If in your opinion he errs, tell him so, honestly, frankly; give him at all times the best counsel you can;—but, remember, do not require him to follow your counsel, in regard to all the details of discipline and instruction, whether he thinks it best or not. Above all, publish not his errors and deficiencies, or what you suspect to be such, to the world, either in the form of tea-table gossip, or of school reports, or of anonymous communications in the newspapers, before you have told him of them, and have labored and waited to have them corrected. If, after patient waiting, you find him incompetent to his task, dismiss him, and be more careful in your next selection of a teacher.

But there are certain *external* arrangements which are the appropriate business of school committees; to some of which I would very briefly call your attention. Perhaps what I shall say may properly be placed under the head, *Division of Labor*.

The subject of Division of Labor occupies a very

important place in Political Economy. The difference between savage and civilized life is more owing to the influence of division of labor, than perhaps to all other things put together. The savage must be his own tailor, shoemaker, carpenter, hatter, farmer, butcher, schoolmaster, &c., &c. He is consequently poorly clad, poorly shod, poorly housed, poorly fed, poorly educated, and he continues from age to age ignorant, houseless, hungry, naked. But civilized men, by dividing these operations, one laboring at one occupation, and another at another, easily obtain a thousand comforts to which savages are utter strangers. There are those who affect to apply this principle to the subject of education; and, not content to have the *educator* simply, would employ one to teach Reading, another Grammar, another Geography, another Arithmetic, &c.; and, in order to effect such an arrangement, they would connect several teachers with the same school. To *such* a division of labor, in our common schools, there are several objections; a few of which I will mention.

It is a truth which is never to be overlooked in education, that the improvement of the pupil depends very much upon the degree of sympathy which exists between him and the teacher. The teacher may be in all respects competent, to instruct, and the pupil may be naturally docile, and yet, without this condition of mind, especially on the part of the pupil, comparatively little will be effected as it regards his education. I think of no one word which will better express what I mean, than the word *confidence*; confidence in the teacher's moral rectitude; confidence

in his ability to supply all the pupil's intellectual wants; confidence that his manner of teaching is the best, though it may not always be just what the pupil would choose at the time; confidence in the superior *moral, intellectual, and physical* power of the teacher,* and in the perfect right of the teacher to exercise that power; and, therefore, a sense of obligation, on his part, to yield himself to the control of the teacher. Such a condition of mind is absolutely necessary to secure the greatest improvement of the pupil; and in proportion as this confidence is weakened, and the surrender of the pupil to the control of the teacher rendered less perfect, in the same proportion are both the teacher's efficiency, and the pupil's power to be benefited by his instructions, diminished.

Let us apply this principle to the topic under consideration. No two teachers are exactly, and in all respects, alike, either in their moral or mental character; no two are alike in their manner of imparting knowledge, or of maintaining discipline. Even when both act upon the same general principles, their *modes* of action differ, in a thousand different ways. Now, although each of these teachers may be qualified to secure the entire confidence of his pupils; although his bearing in the school-room may be wholly unexceptionable, when alone; still the pupil whose education is committed to both at the same time, cannot

* I do not say that the latter, viz., physical power, must necessarily reside in his own person, but I do say, that the pupil should feel that the teacher can at least *command* the physical power to control him, whenever it may be necessary to resort to its exercise.

but notice these different exhibitions of character. His preferences and prejudices are very soon excited; he has his likes and his dislikes, which he would not have, were he under the care of one teacher alone. The confidence so necessary to improvement is diminished, certainly divided. This must be the result, even if the teachers are clothed with equal authority, and are alike in every possible respect. But, if one should be subordinate to the other, or if they have separate and opposing interests, or are very unlike in their temperament, or if the number be increased to three, four, or more, the evil will be increased in a geometrical ratio.

Another objection to such a division of labor, is, that an education acquired under such a system, will almost inevitably be an incomplete and disjointed one. There are some things necessary to completeness and finish in even a common school education, which are not directly included in Reading, Grammar, Geography and Arithmetic; and many others that are common to them all, and therefore belong to no one of them in particular; so that these many collateral things are in danger of being overlooked. For the proverb will doubtless hold good here as elsewhere, that "what is every body's business is nobody's." The truth is, in teaching any one of these branches, all the others should be kept constantly in view. Arithmetic and Geography, Chirography and Spelling and Composition, cannot be divorced from each other.

Another objection to such a division of labor in our common schools, is, its influence upon the teachers

themselves. Any person who is fully qualified to teach any one of the branches taught in our common schools, is qualified to teach them all; for no one can be qualified to teach, whose mind has not been so disciplined as to possess a familiar acquaintance with all these branches. The ability to teach *one* thoroughly, implies a knowledge of the others; and, at the most, the teaching of them all will not present too great variety of employment.

Still, I am an advocate for a proper division of labor in teaching. We need the Primary School and the College; and we need schools of intermediate grades, and we want teachers for them. And in schools where the branches taught become numerous, different branches must be assigned to different individuals. Very few men can be proficient in the higher Mathematics, in the ancient Classics, in Astronomy, Natural Philosophy, and Chemistry, and be sufficiently familiar with the facts which modern research has brought to light, to be able to teach all these branches successfully; especially if Reading, Arithmetic, Geography, English Grammar, with all the details which they embrace, are added to them. But I *do* dissent from such a division of labor in education, as is becoming rather popular at the present day.

The best arrangement, in my opinion, for our common schools, is, to give to each teacher such a number of scholars as he is competent to instruct in all the branches of study which they ought to learn while under his care; and to hold him or her responsible for their entire education during that period.

Females should, most certainly, be employed in the education of youth, and I rejoice that so many are qualified to teach both in the school-room, and at the fireside. But, as a general rule, in our common schools, I would have neither men nor women employed, except on the condition that they be responsible for the entire government and education of the pupils while under their care. Under such an arrangement, there will be comparatively few things to distract the mind of the scholar; the teacher who heard the last recitation is always to hear the next; the pupils are constantly under the eye of one who alone is to control and instruct them. Causes of irritation, temptations to neglect duty, and excuses for such neglects; temptation to prevarication and falsehood will be very much less frequent, than where several teachers are employed in the same school. Under this arrangement, the wicked are not emboldened by the presence of numbers, and by the consequent chance of escaping detection and punishment.

But it will be objected that such an arrangement would very much increase the expense of education. And what if it should? Is the difference between a well educated and a poorly educated community to be valued at a few dollars and cents? I do not see, however, that the expense of such an arrangement would very much, if at all, exceed the expense of the present plan. As most of our school houses have been constructed of late, there is a room with desks for the accommodation of all the scholars, and there are recitation rooms besides. So that the walls that enclose a space which will now accommodate one hun-

dred pupils, would, upon the plan here proposed, accommodate with desks one hundred and thirty, to one hundred and fifty.

The expense of *teachers* would not need to be at all increased, if those now employed are competent to the task of educating those placed under their instruction.

But if assistant teachers must be employed, and under the present organization of many of our schools, they cannot be dispensed with, let them be regarded as the assistants of the principal; not the assistants of the pupils. Let the entire management of the school be left to him and them; they will not be likely to differ about the division of labor. But although they *should* differ, while the principal is held responsible for the management and education of the school, he should be at liberty to make such a use of the helps furnished him as he shall choose, and be allowed to clothe them with all the authority he thinks best. I repeat, *Authority*—for unless one has authority to command attention and obedience, he can accomplish little as a teacher; and, in proportion as his authority is limited, will his efficiency as a teacher be limited.

I think the present mode of organizing our public schools is susceptible of great improvement, especially in cities and larger towns, and also in the more populous districts of those towns which are more sparsely peopled.

The number of scholars which can be taught by one teacher, depends very much upon the number of

classes into which they must be divided. Thus a man can better teach 75 pupils whose age and attainments are so nearly alike that they can be arranged in *three* classes, than he can teach 50 whose age and attainments are so unlike, that they must be arranged in five or six classes, as is the case in most of our common schools. Take for example, a district of 300 pupils. By the present mode of organization, 150 of these would be collected into one school, of ages and attainments so diverse that they must be divided into five or six classes; all placed under the care of one male principal and two or three female assistants; the remaining 150 would be placed in three primary schools, each of the same grade, consisting of 50 scholars, and arranged in five or six classes under the care of a female teacher.

The organization which I would suggest, is the following, or something like it. I would divide these 300 children into five separate and independent schools, each under the sole management of one individual, who alone should be responsible for their education and discipline while under his care; viz.

One school consisting of 60 of the most advanced scholars, male and female, arranged in three classes under the care of a master.

One school of a lower grade under the care of a master whose salary might be 65 to 75 per cent. of that of the former.

One school of a still lower grade under the care of a female teacher.

Two others of the lowest grade in different parts of the district, to accommodate the youngest children.

In addition to the advantages before alluded to, which would result from such an organization, the following are worthy of notice.

No teacher in the city or town would be promoted to a school of a higher grade, who had not proved himself well qualified for the office. The higher schools would therefore be under the instruction of teachers of superior qualifications; and the teachers of the lower schools would have a powerful incentive to fidelity, if success in their present situation were always to be rewarded either by promotion to a higher school, or an increase of salary.

Again. The fact that the more advanced scholars would be annually or oftener promoted to a higher school, would furnish to the scholars a powerful inducement to make rapid progress in their studies. The principle of emulation would be constantly appealed to in a manner wholly unexceptionable; for the scholar has no need to excel others to get the prize, but has only to excel himself in order to acquire the qualifications demanded of those who shall be admitted to the school of the next higher grade.

Friends of education! The occasion which calls you together from year to year is one of great interest. The influence which must go out from these meetings of the Institute, will have an important bearing upon the interests of education, and upon the welfare of the nation. Upon no other interest do the prosperity and perpetuity of all that we hold sacred so much depend, as upon this one interest of education. If it is true that no man liveth for himself,

much more is it true that the American Institute of Instruction cannot live to itself. We are here to-day, to transact important business, not for ourselves, but for the rising generation, for the country, for the world.

The particular topics to which I have endeavored to call your attention, which I have barely alluded to, not discussed, are topics, which, as I think, demand at the present time the special attention of the friends of education. I feel utterly unable to do justice to a subject of so great importance, so momentous in its bearings, even though any amount of time should be allowed me. Neither have I the vanity to presume that the views I have presented are all correct; for in regard to some of them, I am aware that an honest difference of opinion exists among good and gifted minds. But if I shall have been the humble instrument of calling the attention of able minds more directly to the examination and discussion of them, I shall not have written in vain.

We all lament that the country of whose institutions we boast so much, and which are the glory, not of this nation but of the age, should be controlled, to so great a degree, by a comparatively few artful, designing men; that, from the halls of Congress all the way down to the annual meeting of a school district, if indeed the series does descend in this direction, every thing that is done, or proposed to be done, is the act of a few individuals; that the mass of men are but puppets acting as those above them pull the strings. I cannot therefore conceive of a more appropriate question for teachers, and the members of the

Institute to consider, than this. Shall the youth who are now receiving their education in the common schools of our country possess well disciplined, well balanced minds, shall they be educated to think, to investigate truth, to act intelligently, to obey the dictates of a conscience enlightened by the word of God, and by enlarged views of the moral universe in which they exist, and of the solemn responsibilities under which they act? Shall they be trained to be the mere tools of designing and selfish men, or shall they be trained for the proper performance of the duties of the sphere in which God has placed them in this world, and for those higher and nobler services to which they should aspire in the next?

LECTURE IV.

THE
EDUCATION OF THE FACULTIES,
AND THE
PROPER EMPLOYMENT OF YOUNG CHILDREN.

BY SAMUEL J. MAY,
OF SYRACUSE, N. Y.

Who, that has any heart, can, without feelings of commiseration, look upon children from four to six years of age, sitting the greater part of three hours each half day, it may be, upon uncomfortable benches, *doing nothing*—when, at their time of life, they are instinct with activity? Such a sight used to be presented in almost every school that was not, a theatre of wild disorder; and it still is too often to be seen. The only thing which it has been supposed could be done with such young children, was to keep them from doing any thing—to keep them still. How often have I beheld rows of such youngsters, looking like impersonations of weariness; or eagerly watching the eyes of teachers or monitors, that they might snatch

a little fun in the intervals of their keeper's vigilance, and so learning to be eye servants. Masters and mistresses of schools were deemed most worthy of praise, who could so control the young ones—so repress all life and animation in them, that they would not disturb the older pupils in their studies. Any appreciation of the value of the time of early childhood—any idea of an appropriate occupation, of appropriate studies for that portion of youth, seems not to have entered the minds of teachers, until since the days of Pestalozzi. Silent lips, folded hands, a motionless body, were the injunctions put upon little children in almost every school-room. Never can I forget that when I was of that number, it chanced that I was consigned for a while to one of the sterner sort of pedagogues, whose fame for discipline was spread the region round. Once each half day, I stood for the space of five minutes trembling at his knee, while I conned my lesson: o'er, not knowing what it meant. And then for the rest of school-time, I was required to sit upon a bench, constructed without the least regard to the comfort of my body, to sit in silence without any thing to occupy my senses or my thoughts, excepting only the tediousness of the time as it lagged on from the commencement to the recess, and from the recess to the close of my dull confinement. One day, in my eagerness for something *to do*, I forgot my dread of the master, and having bent a pin and tied to it a thread some four feet long, I exerted myself to catch certain paper fish that I had thrown upon the floor. Not long had I enjoyed my sport, (much more profitable than idleness,) when

I heard a sharp reproof and felt a blow on my head, which, though perhaps not specially severe, I have not yet forgotten. It seemed to me then an outrage upon my nature; and has seemed so ever since, when I have recalled that incident of my school-boy days. I know the remembrance of it has added point and emphasis to the injunction I have often given to teachers, never to punish or censure a child for employing himself, unless they are sure they have given him that to do, which was adapted to interest and profit him.

But what are those exercises that are adapted to interest and profit such young children? This is a question which I know is eagerly asked by many to whom the care of such is committed. And it shall be the purpose of my lecture to answer it.

What is the work of the educator? Is it not to assist the development of the natures God has given to all the children of men? to help the unfolding of their physical, intellectual and moral powers, and aid them to become what their Creator intended them to be? Is it any thing more, is it any thing less than this? Now no mistakes can be greater, than to suppose that little is to be done towards this result, until children are old enough to make use of books; or that books are the chief instruments of the educator's work. Very much is done in the education of a child during the first eight years; vastly more than during any portion of his subsequent life. It is then that he learns the names and some of the relations of the persons, places and things which he meets with every day. It is then that the habits of observation and

reflection, or of inattention and thoughtlessness are commenced, which are to make him learned and wise, or the reverse. It is then that he acquires the careful or the careless use of his senses, the avenues through which are received the incentives to thought. It is then that he forms accurate or inaccurate, clear or indistinct notions of subjects, to the consideration of which his inquiries, and in reference to which his conduct in after life will be directed. And that person can have paid but little attention to his own mental or moral growth, who has not been made sensible of the pervading influence of the notions thus early formed. All know how much the shape, the health and vigor of a plant depends upon the care that is taken of its early growth. Not less surely is the development of a human being affected, by the attention that is or is not bestowed upon the first unfolding of his faculties.

For example, our senses being the instruments or means by which we get most of the elements of thought, is it not obvious that the correctness of our ideas must depend upon the accuracy with which our senses perceive external things? Surely if our perceptions be wrong, the reflections to which they give rise cannot be right; and the complex ideas that may be conceived in the mind, and the emotions awakened in the heart, will of course partake of the inaccuracy.* Let me give a familiar illustration of my meaning.

Two boys go out to play, when the thermometer indicates that degree of cold at which water will

* Massieu, the pupil of Abbé Sicard, said that "a sense is an idea carrier."

freeze. One of the lads has been habituated to exercise in the open air, and to daily ablution. His skin is in a healthful state. The other one has been kept from the air; confined most of the time to a warm apartment, and seldom washed, excepting it may be his hands and face. The skin therefore cannot be in perfect order. Now is it not reasonable to suppose that the organs of touch, which are diffused over the body at the surface, will in these two boys be very differently affected? The perceptions of their minds will be alike dissimilar. Their reflections and feelings therefore cannot be the same. One will be roused to action. He will feel just right for some animating game. His body and his mind will be elastic and joyous. He will bound like the roe, make the welkin ring with his merry shout, and return to the bosom of his family with a gladdened heart, ready to impart and to receive pleasure. The other boy will be too keenly affected by the contact of the air, and think it is too cold to stay out of doors. He will thrust his hands into his pockets, and curl himself up like one decrepit with age. His teeth will chatter and his whole frame tremble. Of course, very different reflections will be awakened in his mind. He will hurry back to the fireside, thinking winter a very dismal season; and will be apt to fret himself and all about him, because of the confinement from which he has not the resolution to break out.*

Now each of these boys may have been taught to repeat the same eloquent descriptions of winter; but

* Some portions of this Lecture, I wrote more than ten years ago, and published in "the Annals of Education," over the signature "Derby."

very different will be the thoughts awakened in their minds, by the same words. To the latter, the language of the poet will seem to be unmeaning extravagance. While the other will delight in these sketches of scenes, which his own eyes have often beheld—and in this utterance of sentiments and feelings, which have glowed in his own bosom.

My illustration may not be as good a one as might be found. It was the first that occurred to my mind, and it may answer to show the moral and intellectual as well as physical differences, which may result from the sense of touch, if it be in a different state of health in two individuals similarly placed. They not only apprehend very differently the literature and poetry of the seasons; but the cheerfulness of the one and fretfulness of the other are the opposite *moral* effects, produced by the same temperature, owing to the opposite sensations caused by the contact of the air. I am aware this illustration is more applicable to parents and nurses than to school teachers; but all who have the care of children for an hour, should have regard to the demands of their physical being.

The other senses are greatly affected, though not perhaps so much as is the touch, by the general health and vigor of the body. But the number, variety and correctness of their communications to the mind, depend more upon the particular discipline they have each received, and to this the school teacher can and ought to pay attention.

A perfect infant is undoubtedly born with all the senses, which are at any time possessed by a man. But each of them is to be developed. Necessity awa-

kens, exercises, and therefore unfolds them to a certain extent. For as all our senses are necessary to our comfortable existence in the present state of our being, they will soon be affected more or less by the objects with which we are perpetually surrounded, and to the perception of which they are adapted. Whether we take any pains with them or not, the touch, the taste, smell, sight and hearing of a child will be exercised. But who can doubt, that the exercise of these senses may be so directed and regulated by a judicious friend, as to ensure a much more complete development of them than they can otherwise attain? And who does not know, that they are each of them susceptible of a far higher measure of improvement than they commonly receive?

How exquisite, for example, does the touch of the blind man become, whose loss of sight compels him to seek a substitute in this other sense; or the touch of those who have been long employed in some of the more delicate mechanic arts. How far-stretching, on the other hand, is the sight of men who are occupied often in watching for very distant objects. Again, the Indian, or the practised hunter in our western wilds, can follow his game through the pathless wilderness, guided merely by the little twigs that were broken, or the leaves that were turned aside by the fugitive, who, to other eyes than his, has left no trace behind.

So too, how delicate are the perceptions of an ear, which has been accustomed to dwell upon the musical properties and relations of sound. A person, whose hearing has been so disciplined, will measure

time with the accuracy of a chronometer, and detect the slightest imperfection of tone. Equally discriminating may the hearing become in persons, who, living in the midst of confused noises, have need to fix their attention upon particular sounds. In a factory, where we should be so deafened by the whirl and buzz that we could not hear ourselves speak, those who are accustomed to the din, learn so to distinguish between the noise of the machinery and the human voice, that they can converse together with ease and in their natural tones. The same thing is witnessed when standing amidst the roar of a cataract. Strangers to the scene are utterly unable to hear each other's exclamations of wonder and admiration, while those who dwell upon the spot can easily communicate their thoughts without raising their voices much above their ordinary pitch.

Thus we see that necessity, and the influence of adventitious circumstances, develop a power in the senses of some men, which we should not suppose possible to be acquired. Now although we may not thence infer that the senses of persons in general could be made to attain such perfection without the urgency of similar circumstances, yet who can doubt that the senses of all persons might be improved by proper exercise, to a much higher degree than they usually are? When, therefore, we contrast what might be done with what is done for the development of these avenues of thought, knowledge and sentiment, how can we avoid the conclusion, that the very general neglect of them must have injurious effects upon the intellectual perceptions of men, and thence upon their

moral sentiments, feelings and principles. How such effects can be produced, will need some further illustration. I will attempt to give it in respect to the senses of sight and hearing.

First, of sight. That the power of this sense is very much greater in some individuals and classes of men than in others, you all have doubtless remarked. And have you not also observed the consequences? Those persons, who have been long accustomed either by the necessity of their situation, the example of those about them, or the judicious care of parents and teachers, to observe attentively the relations of parts, the symmetry of forms, or the shades of color, have eyes that are perpetually soliciting their minds to notice some beautiful or grand perceptions. Wherever they turn, they espy some new and therefore curious arrangement of the elements of shape; some striking combination of light and shade; or some delicious peculiarity of coloring. The multiplicity and variety of their perceptions must and do increase the number of their thoughts, or give to their thoughts greater compass and definiteness. Such persons are likely to become poets, or painters, or sculptors, or architects. At any rate, they will appreciate and enjoy the productions of others who may have devoted themselves to these delightful arts. And, think you, will not such persons be most readily awakened to descry and adore the power, the skill and the beneficence of the Great Architect, who reared the stupendous fabric of the Universe, who devised the infinite variety of forms which diversify creation, and whose pencil has so profusely decked his every work with myriads of

mingling dyes, resulting all from a few parent colors? To an unpractised eye, the beauties and wonders of creation are all lost. The surface of the earth is a blank, or at best, but a confused and misty page. Such an eye passes over this scene of things and makes no communication to the mind, that will awaken thought, much less enkindle the spirit of devout adoration, and fill the soul with love of Him, "whose universal love smiles every where."

The effects which may flow from the due cultivation of the sense of hearing are not less apparent, and certainly they are not less important to our intellectual and moral being. If it be true, as we are told it is by those who have been engaged in teaching both the deaf and the blind, that the absence of hearing is even a more formidable impediment to the communication of knowledge than that of sight, we must infer that all imperfections of the organ of hearing itself, or in the manner of using it, must correspondingly lessen the accuracy of the knowledge we receive through that organ. The meaning of language very often is conveyed not so much by the words themselves, as by the tones of voice in which the words are uttered. If therefore the hearing be indistinct, or there be no habit formed of careful attention to the inflections of sound, the impressions received from what we hear must often be inaccurate. Our speech, too, will be far less agreeable, and be inefficient, even if it be not positively inarticulate. We owe it to others, no less than to ourselves, then, to cultivate the powers of the voice—the common instrument that God has given us for the interchange of thought, sentiment and feel-

LECTURE V.

THE OBLIGATION OF TOWNS TO ELEVATE THE CHARACTER OF OUR COMMON SCHOOLS.

BY LUTHER B. LINCOLN,
OF HINGHAM, MS.

Some years have elapsed, gentlemen of the Institute, since I had the pleasure of interchanging thoughts with you on the great subject of American Education. During this period, you have been executing, I trust, a good work for truth and humanity, and will now permit me to tender my sympathy and congratulation.

The topic for present consideration, "The Elevation of our Common Schools," suggests four prominent sources of influence; the *Church*, the *home*, the *town*, as representing society, and the *school-room*. I would not insist on this as the natural order in point of influence, but as we are standing on the ground of the Pilgrim Fathers, I am happy to pay this deference of priority.

Of the Church and the home, I need not speak; they want not my advocacy. The Pilgrim's altar—

it was "part and parcel" of the Pilgrim's life; and before that vital, that sustaining, and, I believe, our nation's only sustaining principle shall cease, before the altar shall fail to draw around it the most beautiful, though simple homage of the outward, and still more, to cluster under its wing the tender interests of our nature,—ere this, may my country lose her name among the nations. Indeed, the maintenance of this great principle seems to me the only superior title, by which, in the sight of Eternal Justice, we can claim this country. Without it, I see not why the sire of Pocahontas, or the Monarch of Mount Hope, has not as good a right to represent the American citizen, as Miles Standish, or George Washington. Speak not of purchase; beads and blankets, iron spoons and tobacco, gold and silver, could never compensate the olden proprietor. The Great Spirit, only, and not one of His simple-hearted children, could give the title. No; it was for truth and God, the pilgrim came, and for nothing less, could he, to the exclusion of the native possessor, appropriate the soil on which we stand.

And what of Home? I come not to plead *its* cause. If there be any thing sacred to a New England,—to a human heart, any thing which baffles eulogy, of which, like the deep emotions, soul speaks with soul, when words are not, yea,

"Uttered not, though comprehended,"

it is the genuine, Philadelphia spirit of the fireside. If there be any thing which really thrills the bosom, it is the melody of "Sweet Home."

But sterner conflicts press to view,
For heart, and soul, and purpose true.

In the remarks which I had the honor of presenting the Institute, a few years since, at Springfield, on the subject there assigned, "The best means of cultivating a Classic Taste in our Common Schools," I considered some of the influences which a healthful school-room may call to its aid, independently, to a good degree, of any patronage beyond its own jurisdiction. I took the liberty of considering the term classic, in the sense of pure or refined, in distinction from the technical use of the word. It was afterward suggested to me by a lover of classic lore, that it was, probably, the intention of the Institute, that I should advocate the introduction of the Dead Languages into our common schools. I have not received, however, any official expression that such was the wish, and must believe that my friend's strongest argument was furnished by his own enchantment, drawn from the Homeric and Maronian songs. Indeed, that was the only sense in which I could, conscientiously, treat the word. I did not then think, neither do I now, that it would conduce to the health or legitimate object of our common schools to make such an innovation. And as little faith have I, that, if not otherwise objectionable, it would be possible to introduce those languages, without rendering them in truth "beggary elements." The cry of famine and nakedness would be heard, and the dear Muses would weep, I fear, as they have seldom wept before. Not more graphic than true, was Walter Scott, when, with the pen of "Old Mortality," expressing his sym-

pathy with the labors of the school-master, he says : " Even the flowers of classic genius, with which his solitary fancy is most gratified, have been rendered degraded, in his imagination, by their connection with tears, with errors and with punishments ; so that the Eclogues of Virgil, and Odes of Horace, are each inseparably allied in association with the sullen figure and monotonous recitation of some blubbing school-boy." I cannot say that such has been my experience, and trust, gentlemen, that it has not been yours. I am willing even to concede, that Old Mortality's school-master had not a felicitous set of pupils ; but, would not this be the wailing note, if such an introduction were to be made into our common school system ? Rather than witness this innovation, I should choose to see every Academy and High School in our land abandoned, and those pupils, who wish to pursue a more liberal course, to prepare for the University, or to study the classics for any other purpose, resorting, as in days of yore, to the pastor of the village, or some competent person. There seems, then, but one of the four topics remaining, and I am, therefore, happy to have my subject, to-day, thus limited : "*The Obligation of Towns to Elevate the Character of their Common Schools.*" For, although the Directors observe, " we would not confine you to this," yet the fact of their having suggested it, authorizes me to suppose their preference for its consideration. I am the more happy, also, to do this, because I believe that, at this moment, the cause of popular education in our country, needs the generous protection, and true-hearted, life-inspiring sympathy of the public,

more than good books, or good school-houses, or even good teachers.

And here, fellow citizens, permit me to remark, that I feel at liberty to assume, as unquestionable, certain fundamental principles of our nature, notwithstanding that these truths may have been, practically or theoretically, denied; for example, that man is a social being, and may be half re-created by social influences; that the man is formed out of the child, and, consequently, that this is an important element in the child's organization; and, therefore, to develop his capacities, and render them subservient to usefulness and virtue, this law of God must be recognized.

Again, that the human spirit, so soon as it opens to the perception of truth and beauty, is irresistibly moved to admire these divine traits, whether seen in the gambols of the child, or in the graver actions of manhood. Theological dogmas and speculations, which, like the olden Gentiles, are doomed, as they in justice ought to be, to tread the "outer court," and not to quench the incense of the "inner temple," these can neither weaken nor strengthen this eternal law of our being. Every bosom feels it to be God's inspiration, and the fallen angel feels it as truly as the spirit of a Gabriel.

And another truth, which, though perhaps not always received, yet would seem to be one of the most sacred and manifest laws of the spirit's life: that the soul has a heart as well as the body; that the pulsations of this spiritual organ dispense the life-blood to the mental system, and that through this channel the

intellect must receive its vitality, its health, and perfect growth. Rob the body of its fountain of nourishment, and it turns to ashes; deprive the mind of its central power, and a deathly chill, a freezing gloom creeps over the intellect. This principle alone will explain some of the most acknowledged laws of psychology. Why, for instance, does the sympathy of the affections impart to memory not only a charm, but a magic power? Why is it so easy to remember what we love? Why does the vision of

“The old oaken bucket”—

so often visit the soul, while many a scene of splendor is given to oblivion. This truth I saw, the other day, happily generalized, by a lady, in her little volume, entitled “Studies in Religion.” It was one amid many gems of thought. “Our nature is a garment, woven without seam throughout, and which cannot be parted without sacrilege. To be just to a part, we must be just to the whole.”

And another truth, oft repeated and oft forgotten, but which every system of school discipline must recognize, that to *educate* a child means, not less practically than etymologically, to *lead him forth*—to lead him forth, body and spirit—to lead him forth into his Father's creation, to make him a workman in his Father's vineyard, an admirer of his Father's architecture, and a worshipper in his Father's temple.

To these I would add, that being professedly a Christian people, I have a right to assume, that we believe in the truth of Christianity; that we intend,

at least, to love it, and take it for our guide, and that, notwithstanding our communities do not practice it, as its Founder lived it, yet that we do believe the precepts of Jesus are the most perfect revelation of the Divine Mind, and the most indestructible basis of mental, as well as social progress. Consequently, every one who advocates reform, has a right to demand that the community shall come up and stand with him on the platform of Christian truth.

With these leading principles, we proceed to a brief and imperfect consideration of the subject.

First, although it is, by no means, the most important point we have to notice, I would say a few words of the studies pursued in the common schools of our land. The authority, in this case, being vested exclusively in the respective towns, they, of course, must be responsible. And here, fellow citizens, it seems to me, that we have too often reversed that law of Nature, written not less plainly over the face of creation than by the Apostolic pen: "First, that which is *natural*, and afterward that which is spiritual." Obedience to this law ought to be observed, both because it is most easy and most grateful to the young mind. How much earlier (and I particularize for illustration,) can the architecture of a plant be scanned, nay, almost the mechanism of the universe, than the technology of Grammar? that difficult subject, of which Horne Tooke supposed, I must think, that he was discoursing to the somewhat matured mind, and not to the infant intellect. The introductory sentence, indeed, of most works on this

complicated subject, proposing to communicate the power of "speaking and writing our language with propriety," seems very intelligible and practical; but after passing the gateway, the young spirit too often seeks in vain for the beautiful temple, on the avenue to which it had supposed itself to have entered. Alas! I fear, that beyond, it finds, if not a desert, what seems to it an intricate forest, with so much underbrush, that the little feet are tripped, the understanding perplexed, the ardor quenched. And thus it must ever be. Technical grammar, except in a few cases of almost precocious intellect, must be a "dead letter." Something more inviting, more congenial, is wanted. We are reminded (I mean in its influence on the young spirit, as recollected from days of yore,) of the Westminster Catechism, the answer to whose introductory question is one of the grandest truths ever penned: "The chief end of man is to glorify God, and enjoy Him forever." But you are soon introduced into a sea of speculation, without anchor, compass, or sounding-line; where, if a fisherman after truth, it will cost you as much expenditure of mental power to find it, as it did of perishable lucre to a certain nation, to conduct its late sublime work—the investigation of the quagmires of Florida.

And can it be otherwise with any branch of the character of that mentioned? I would not be understood to speak of what is quite different from technical grammar, the simple, oral instructions of the teacher, together with that practical exercise in language, the construction of easy sentences, which I believe may, very early, be introduced to the young

mind, but of the philosophy of language. We believe, then, that its banishment from our young seminaries, with comparatively few exceptions, would tend to improve, and, therefore, elevate their character. We are assured, that the time may be spent more pleasantly and more profitably. Instead of this, we would, in obedience to Nature's law, introduce to the young mind, the very young mind, and that universally, the simplest forms of natural science, an easy communion with the beauties of creation, and its most obvious and intelligible principles, together with the exercise of Drawing, to be practised by every hand. The imitation of form, color, and proportion—the copying of Nature's harmonies.

Remarks under this head might be extended, but I forbear. I must be forgiven, however, if I first sympathize with those tender and true lines of Byron, written in one of his blessed moments, after visiting his olden residence, Newstead Abbey, addressed to his sister, and alluding to an experience in that mournfully bright existence, which makes you feel that his soul, mid all its faults and follies, may enjoy, at least, the immortality of a brother's love.

“ I feel almost, at times, as I have felt,
In happy childhood ; trees, and flowers, and brooks,
Which do remember me of where I dwelt,
Ere my young mind was sacrificed to books,
Come as of yore upon me, and can melt
My heart with recognition of their looks ;
And even at moments I would think I see
Some living things I love—but none like thee.”

Again, of the time spent in the school-room. And here, fellow citizens, it seems to me that our common

school system is in error; in violation not more of natural law, than of the most eminent judgment and experience. Suppose the following questions addressed to the physiologists of our country: "Is it natural for pupils, of the age of our common scholars, when in attendance during the whole of the year, to spend more than four hours, at farthest, daily, in the school-room? and might they not, in that time, as a general thing, effect all which they now accomplish, and that, too, in a more healthful and active state of mind, in the formation of more vigorous habits of thought and attention?" The answers to these questions would harmonize, I fully believe, with my own convictions. Indeed, I have little doubt, that the time is coming, nay is not far distant, when we shall look back upon some of our scholastic habits, with as much surprise, and regard them as positive violation of the laws of mental and physical health, as we now do on the once merciful custom of surrounding the sick bed with curtains, to wall in the tempered air, or to wall out the oxygen of heaven. It seems to me a subject of much interest, demanding the serious consideration of the public; since I do not believe, if it be viewed in no other light, that half the time of a child, any more than that of an adult is to be spent in a negative, or less than negative existence.

Our questions will be understood to refer to those common schools kept during the year, and not to those winter, or even summer schools, which, though in session only ten or twelve weeks, are among the most profitable in our land; which are, generally,

sufficient for our towns, and from which, since the landing of the pilgrims, have sprung not a few of the most efficient, useful, and intelligent members of society. These, as we know, (and the remark applies to our higher seminaries, some private schools, &c.,) are attended by pupils, so able from age, and so well prepared by the physical labors of the other seasons, that by many of them quite all the six hours, nay, more, are spent in vigorous mental exercise.

Were I to express my sentiments briefly, on this subject, and speak plainly, in the language of sincere conviction, but not needless criticism, I should say, that under our present school system, half the time of our children is squandered, or spent in that listless, sluggish state, which is not calculated to give an indelible impress to the truths which are brought before them, or prepare the mental powers for future activity and usefulness.

Besides, when a pupil is required to spend six hours daily in the school-room, the heart of the time between sunrise and sunset, it is thought, must be given up to him. And so, indeed, it must be; and many a hard-working parent must add to a toil, already sufficient, that the child's attendance at school may not be curtailed. Whereas half the day, now nominally appropriated to study, might be well spent in some domestic employment, or in free play, which is far better than the hypocrisy of study.

There may be many exceptions to these remarks, but I believe in their general application. And what, indeed, fellow citizens, do you think would be the influence on the character of a school, whose teacher

was permitted to do, what many an instructor ought to do, and what multitudes would be glad to do, if time were allowed them,—spend two or three hours daily, not in dozing, or even lolling in the study, like an exhausted man, but as a conscientious teacher would then feel bound to do, and as is done in the other professions, in a generous preparation for future labor? in transcribing truth from books into his own soul, or in devising “ways and means” of exhibiting truth in any shape, which should be found inviting in the school-room; and thus presenting it to the pupil in the form of oral instruction, and living communion.

In connection with this may be mentioned an error, which some towns commit, by being exceedingly parsimonious in the relaxation allowed to teachers. I pity instructors thus situated. It seems to me a serious and unreasonable discouragement, that some teachers can claim but fifteen or twenty days' vacation in a year, when some of the best, and deservedly most popular schools in our country, take from ninety to a hundred—a period by no means too long. I do not know to how many towns this remark applies, but the fact exists, I believe, and one instance deserves comment. Such a limitation seems to me as impolitic as ungenerous. It is certainly impolitic, since I shall be very much mistaken, if it is not found to be a general fact, that where there is most liberality on the part of towns and committees, there, other things being equal, will be the greatest punctuality and fidelity, on the part of pupils, to say nothing of the influence on the mind of the teacher. *Less time,*

then, and *more labor—more real mental action—*would be our motto; conformity to which, would tend, not a little, I think, to elevate the character of our common schools.

Since writing the above, I have heard it suggested by an eminent instructor, that each town ought to be furnished with a good set of books, in the various departments of science and literature, for the benefit of its public teachers. I am pleased with the suggestion, but would supplicate for one other gift in addition,—*time to study the works* of such a library—which I do not believe the public teachers of our land have, under our present school arrangement, after deducting the hours which nature demands for physical exercise, and feeling and reason require for social and personal duties.

But we must leave this for the consideration of a topic scarce second to any connected with our educational system,—the *discipline* of the school-room—a subject, which has too severely “tried men’s souls,” not to demand a serious notice.

If two school-rooms were presented us, in all other respects alike, if such a thing were possible, in one of which physical force was a prominent agent, and in the other was never resorted to, we should not hesitate in which of these we would place an object that we loved. Neither should we hesitate to which we would assign the most elevated character. I take it for granted then, that the question is not whether corporeal punishment is, in itself, an evil more trying to the soul of a feeling teacher than to the body of his pupil, but whether the desired object can be ef-

fects without it. My limits will not allow me to discuss this question with any degree of fulness, and I must content myself with the expression of a few feelings, rather than arguments.

Perhaps on this subject, as on that of war, it will be said, that no experiment has been made large enough to satisfy the community. But, certainly, it cannot be said, with truth, that the experiment has proved a failure, any more than that the attempt to practise as well as profess Christianity, and take a high, independent, anti-belligerent stand, as a Christian people, has proved a failure. Such a grand experiment has never been made. When our country is converted, then we shall see whether peace is practicable.

There is something so beautiful in the office of the dispenser of truth, that physical force seems utterly inconsistent with such a relation. Say what we will of its necessity, to a feeling and reflecting mind it savors not of the manly and refined. It destroys necessarily, for the time being, the mutual harmonies of the school-room, and prostrates moral power before its meaner image. What a picture, too, does it delineate for the mind of the pupil in time to come, yea, for his perpetual contemplation; since, do what we will, the vision of the moment spent in that doleful occupation, is not to be effaced. A bond of sympathy, to a good degree, may be again formed between teacher and pupil, but that most perfect cord has been broken, and can never again be united; the relation has been violated, and can never be fully reëstablished.

There is no doubt that physical force is often a very expeditious way of apparently settling a difficulty, as it might be a quick way of silencing a man, for the moment, who has insulted you, if your principles would allow you to knock him down; but it would be the commencement of a mutually wretched state of feeling, which no repentance could fully obliterate.

I am aware, for I know from experience, that moral influence seems, at times, comparatively slow in its operation; that there are spirits, which for a period, are not, apparently, daunted by any thing not calculated outwardly to intimidate. But this, we believe, is not an enduring state of feeling, and can not well be maintained. I am not prepared to assert that any mode of discipline, the kindest, the firmest, the best, which can be devised, will always effect the desired object; will lead every young mind to cast away its reckless habits, and march "upward and onward." The all-beautiful Spirit of God does not, in any given time, to human vision, thus effectually operate on every sin-stricken, yet beloved object. But I do believe, as I believe in immortality, that when the evil promptings of a young mind cannot be checked, its violent impulses quelled, its impure desires quenched, its sluggishness quickened, its better nature animated by moral training, this object cannot be permanently effected by any more violent means. Having been brought into communion with many pupils, public and private, from all conditions in society, with almost all grades of intellectual and moral character, and of all ages from nine to twenty-

five, I cannot recall a single instance, where I think I might not have succeeded as much to my satisfaction, and felt more self-respect, if my hand had never been laid, heavily, upon a pupil. Upon many a scene of the past I should look back with deep regret, could I not feel that I did what I thought best, and what custom justified. But with this consolation, still the heart yearns for power to say: "Let the dead past bury its dead." Must I stand alone, brothers and sisters, when I say, that if I were to live this experience again, I should pray that I might be as conscious of my situation, as was the "divine" Plato, when he exclaimed to a friend: "Take my servant and chastise him, for I am not in a condition to do it." Is there no one, who can feel with me? Happy is it for the community, if I alone have been thus unfortunate. Unfortunate, almost, I feel that I was, in entering a responsible situation, at so early an age, that I could not exert a manly power, either by weight of years, wisdom or experience. It was my fortune to enter, as its instructor, an Academy, which was one of the oldest in the State, and had been one of the most celebrated in New England. Its Augustan age had been marked by the presence and discipline of one, who was a most distinguished public teacher, and afterward, during the first quarter of the present century, one of the most eminent private instructors of our country. The successful and the right are too often regarded as synonymous, and that teachers' customs were not to be questioned. Combining, as he did, excellent scholarship with severe discipline, it is not surprising that such should

have been his influence: his principles were held up as "law and gospel" to all who came after him. As my daily bread depended upon my reputation, I availed myself of a friendly hint, and determined not to lose sight of the footsteps of my illustrious predecessor. So far as outward success was concerned, I was abundantly prospered; but in the midst of much that was joyful, sad were the scenes of mental suffering, notwithstanding that I was never a very close imitator of my predecessor's rigidity. One of that gentleman's laws, I recollect, was, that "an insult is a *cash* article, and should be treated as such." Accordingly he was accustomed to give the offender a blow, forward and downward, which was pretty sure to lay him prostrate. I sympathise with this principle most fully. An insult is a cash article. Should the offence be offered, I certainly should regard it as a cash dealing, and the cash shall be paid by every pupil, who is guilty of it in my presence. But, I would have it in the genuine metal, and not that stamped with "Cesar's superscription."

As years glided away, a new class of pupils visited us—the members of Quaker families,—of various outward conditions, from the wealthy and élite of New Bedford, to the worshipper at the not less rich, if humbler fireside. But from whatever grade of society they came, they brought with them into the school-room, what some pupils had done before, one sweet influence—that of a humane, domestic discipline—an influence, which was ever administering its silent, eloquent admonition—be gentle. Sometimes, yea, many times, I would fain hope, I yielded to its

teaching, but many times, no doubt, rejected it, for I could not then summon to my aid a mind principled in its behalf, neither had I public sympathy to sustain me. This influence, however, with other things, has done its work, and I feel deeply grateful to those pupils, and to every other one, who, in the hour of trial, has set before me the image of gentleness and love. I can but hope, in memory of the past, that no one of my pupils has felt his bosom glowing with indignation, as once did my own, in youthful days. In one of those homely nurseries, whose unadorned model seems to have come down from our Puritan fathers, it was my fortune, when a child, to attend a district school. Among my playmates, was a girl of modesty and intelligence, who, so far as I recollect the circumstances, one day incurred the displeasure of our teacher, by attempting, in the spirit of benevolence, to relieve a fellow pupil from embarrassment, who had been less liberally endowed than herself. The prompting no doubt deserved rebuke, but it should have been quite differently administered. The instructor, in many respects an excellent one, called the blushing offender to him, and told her to take his chair, in the centre of the school-room. As she attempted to do so, he put his foot under the round of the chair and pulled it from under her. Being a girl of much physical, as well as mental activity, she recovered herself and stood upright. A thrill of indignation passed through our little souls. "Are you not ashamed?" said the instructor. "No, sir," she replied, in conscious dignity. "I think you are the one to be ashamed." Is this, brothers and sisters,

one of the insults which have been offered to our profession? And how many cases of real or supposed insult might be explained or modified, if we could but view the matter freed from its ex-parte aspect, and make due allowance for the excited nature of our own unguarded or irritated feelings.

Several years ago, (and I love to turn to these manifestations of a calm spirit in the midst of provocation,) some twenty-five years ago, the district school in the vicinity of the Colleges, was kept by one of those men whom we all delight to honor. The Muses had baptised him in their fountain, the classic ancients had welcomed him as a devoted lover, and the light of science had beamed on him with no feeble ray. It was his fortune to be brought into communion with the young mind, and blessed, I believe, has been his influence upon it. On entering his school-room one afternoon, he found himself in solitude. His pupils had opened a trap door, and descended into the cellar, or wood-house, instead of taking their seats. What did the teacher? Did he open the door, order the pupils to their seats, call out some of the prominent agents in the affair, and ferule or flog them? or, as I have seen done, make them objects of mutual punishment and vengeance, by pulling each other's ears? No. The instructor placed his chair on the door, and sat down. By and by, the smallest scholars began to grow uneasy; it did not prove so pleasant sport as they anticipated, especially when they found that the door was not to be moved. At length, weariness was expressed by murmurings, and these soon by tears, till the cries of

distress made so strong an appeal to the teacher's humanity, that the little door opened, and a few of the younger prisoners were permitted to come up. Some minutes were spent in communion and exhortation. The language of those moments I know not; it would be difficult, I presume, for the teacher himself to write his experience. "Uttered not, but comprehended," may be the influence of that mind on those youthful souls. After a short interview he dismissed them. Opening the door again and calling up a few others, after a similar communion he dismissed them also. Thus he treated his whole number of pupils. The oldest, I believe, were not ready to leave the premises till about sunset; and as they wended their way homeward, that evening, they felt, we may presume, that they had "paid dearly for the whistle," and that gentleness can rebuke with an effect, quite equal to that which severity can command.

"But," said a gentleman to me the other day, "what would you do, if you were in my situation? You would find it difficult to carry out your principles. When I first took charge of my school, on leaving the room, one day, my pupils assaulted me with stones, so that I was obliged to flee to a carriage for protection, and hasten from the scene of violence." Sad experience, this, indeed; passingly strange experience! I can hardly imagine myself thus situated. But, I should as soon be compelled to believe in the existence of a spirit of evil, co-powerful with Deity, as that such a scene was the legitimate fruit of a calm, self-possessed, dignified and conciliating man-

ner toward an assembly of young minds. If such had been the gentleman's own immediate treatment, their spirits must have been groaning under some wretched influence from the past. I should be pleased to ask, if he felt himself in danger of being stoned, after his pupils had enjoyed the influence of a season's firm, yet kind and generous control? I have heard it remarked, that the late inauguration, at Cambridge, was followed by unusual dissipation. But, if so, is it reasonable to attribute this unworthy manifestation to President Everett's reforming spirit, when he was wearing the official cap, for the first time on that occasion? Was not "the dead past burying its dead?"

What I would do, under all possible circumstances, I cannot tell, perhaps not imagine; but if the gentleman will describe how the human soul proceeds to admire a fine work of art, or sympathize with a beautiful production of nature, by what curious machinery the magic work begins, continues and ends, I may endeavor to tell how I would try to disarm the grieved, the irritated, the indignant, the sullen spirit of a poor little child, or the haughtier spirit of a proud and angry youth. "Knock and it shall be opened."

Fellow countrymen, the subject is before you. Its decision rests with yourselves. On what principle shall your schools be governed? To my own mind, the system of moral influence is indispensable to their true elevation, and it is the duty of towns to urge, if not demand, that their schools shall be conducted on this principle.

I am now led to my last consideration—*The moral influence which, as Christian communities, our towns are under obligation to exert on the minds of the rising generation, in order to elevate our common schools to their highest character.*

I am not, my fellow republicans, by any means given to despondency; to condoling over departed worth, as if no more to return. I have no faith in limiting virtue, moral principle, moral energy, to one nation, age or condition. Neither am I, in the least degree, skeptical as to the "onward and upward" march of humanity, or its final haven of peace and glory. I do believe, however, that the soul numbers among the attributes of its freedom, the power to facilitate or retard this grand march of principle, and that the will of the age God permits, in a degree, to measure its moral progress. With all credit to the age in which we live, and in some features, it is a noble one, if not unparalleled, yet in some respects, we fall far short of the times of our fathers. In the days of the pilgrims, there was one great and constantly beaming light, which guided them through all their tumults and struggles—one great and ultimate idea, which gave a complexion to their whole character. This idea, in its primitive conception, was noble indeed—the establishment of a great national temple to unshackled faith, and conscientious devotion. Happy would it have been for truth, had succeeding times been just to this beautiful conception. It is an unspeakable privilege to an age to be living out such an idea, and blessed is it to the youth of the age, as an object of contemplation. What now is

our country's ruling idea? I believe the age is marked by some of the grandest thoughts that ever fired the human soul, by some of the truest men and women that ever trod the earth. But what is our nation's great ideal? Is it advancement by the steps of true glory, with the inscription on our banner: "Godliness exalteth a people?" Conscience answers, No. Is the great idea of our government to keep burning the sacred flame of civil liberty, which our fathers just kindled, in the midst of much darkness, with the expectation that their little fire would become a grand illumination? Conscience answers, No. Is it the unprincipled love of conquest and territorial aggrandizement? Hope answers, No. Is it the love of coining dollars, and stamping bills? Let him who says this, show proof. I do not assert it. But, my countrymen, what is the great thought of national inspiration? Have we any noble object for which, as a people, we are living? I fear not. I fear that we have no grand, leading principle of action, no just sense of our country's responsibility, or of the part assigned her in the march of humanity; no guiding light, for which another may not be substituted to-morrow, and another, still, the day following.

Again,—and this fact seems more closely related to our subject,—in the days of the Puritans, and their more immediate descendants, I think we may trace a far greater influence emanating from that source of authority, which Heaven has placed, after its own immediate power, nearest to the human soul—"the sweet charities of home." It seems rather the ten-

dency of the age to diffuse, or rather transfer this, contrary to Heaven's intent. One substitute is looked for in the influence of society, another in that of the Church, the Sunday school, or the Common school. But, these latter influences, if pure, we know are not sufficient to counteract a low standard of public morals, much less a corrupt public taste. Neither dare we assume, that the best influences of home are sufficient to enable the youthful mind, when it enters the arena of worldly action, to resist the depressing tendency of such an incubus as a vitiated public sentiment. The most, however, that a true mother can do, is to endeavor to soothe, to instruct, to refine, to elevate, by a calm, Christian spirit, and a pure Christian example. God must take care of the rest. If the world mar her beautiful workmanship, she is guiltless.

After all, however, though home may be life to the childhood of the spirit, the public stage, society, the world, the daily transactions of life, the social circle, the town meeting, the caucus, the church or parish meeting, held for secular purposes, the business meeting of any kind, the "boards of trade," "their customs, laws and manners," the varied scenes of the labors, the arts, the professions of life,—these, and not the church, the school-room, nor even the home, are real life to manhood. Nay, we would that this only were true. We would that a mother's love could protect her child, till the time came for leaving her immediate discipline. But the public example is responsible much earlier than this, and its wretched habits of thought, feeling and action, are often seen

to make their impress on the almost infant spirit. And this brings me to my position.

A public dignitary, when lately inducting into office an individual, to whose intellectual and moral career many are looking with hopeful anticipations, made the following remarks. "More than half a century ago, Edmund Burke, in speaking of the English and French nobility, said, the latter had the advantage of the former, in being surrounded by the powerful *outguard* of a *military* education. How powerful that outguard was to the nobility of France herself, against the attacks of an internal foe, history has shown. It will be your higher purpose, and the purpose of those who coöperate with you, in this ancient seat of learning, *to protect the youth committed to your care*, by implanting in the citadel of their hearts the more powerful *internal* guard of a *Christian* education." Well said, nobly said, if words are the symbols of truths. But is this suggested as a fancy, or as a practical measure? What is a fundamental principle of this internal guard of a Christian education? Is it that the human mind shall take the precepts of Jesus as its beacon light, and permit itself to be lifted up into the illumination of that light? or that there is another light, to which, though not in its nature capable of shining so purely, yet peculiar circumstances, trying emergencies, may impart a brilliancy, that outshines every other illumination? Is the testament of Jesus Christ, or is some other instrument of paramount authority?

Our age has often been branded as utilitarian. Is

there not, however, to say the least, one redeeming feature in this characteristic, the demand that the Christianity of the age shall be utilitarian also? There is a voice from the deep fountains, responding to this demand, and calling upon Christendom not to imitate the "whited sepulchre," but to profess by living Christianity. In sympathy with this truth, a late "North American" Reviewer, speaking of Carlyle's overwrought eulogium of Cromwell, observes: "Truly, if he believed that talking by the hour about Melchizedek is such a glorious proof of godliness, he is perfectly welcome to his own spiritual standard. He can find sufficient evidence of the kind, that there was a man practising this world's mean affairs, with a heart filled with the idea of the Highest."

Now, my countrymen, if the latter view of Christianity be admitted as satisfactory, if its principles are made for a phylactery, and not for the heart, the gentleman who stands at the head of that ancient University, and his humbler coadjutors throughout the land, may do something, as they have long done, to aid the public in the accomplishment of its object. As an individual, I am willing to conform to the requisition of trustees and committees, to set before my pupils, as far as I can, an example of pure morality. Furthermore, I will endeavor to teach them how to add, subtract, multiply and divide, and communicate any other truths, abstract or concrete, to the extent of my ability. With these instructions I will unite simple comments on the life of Jesus, and those who followed him; and here my obligations must end.

But if the former definition of Christianity be assumed as the true one, if we define it as Jesus did, then I cannot pledge myself to any man or body of men, to aid, successfully, one mind, committed to my partial charge, in the attainment of such an education, without the cordial coöperation and true-hearted sympathy of a generous public—generous, not in furnishing us with good books, or good school-houses, or good salaries. For these, we thank you sincerely; we rejoice in their existence, and that they are increasing in our midst; that popular sentiment is becoming more and more liberal. But neither these, nor any excellence of internal organization, the most perfect division of labor, or the most skilful appropriation of talent, or the greatest devotedness of instruction—none of these, nor all these together, can effect the elevation sought for. Purity of principle, emanating from the domestic altar, must first circulate through the length and breadth of our land. The town coffers may build, and taste may decorate; but the young mind shall come to the scene of its daily labors, charged with some filthy sentiment, which it has treasured from the scene of public or private corruption, or from the conversation of those, who seem to be living a real life, and not the half way existence of childhood, and the next hour, that thought shall find utterance in the vulgar sentence scribbled on the wall, or carved elsewhere, as a testimony of public or private demoralization. Refined thoughts, in dresses of neatness and taste, may be rendered familiar to the eye, but is this the real language of daily life,

of the town or business meeting, of the forum, or the popular intercourse? Integrity is noble. "Aristides though in penury," is a sublime doctrine. But if this sterling virtue command our admiration, is not shrewdness the watchword of success? "We encourage the treachery," said one, "though we abhor the traitor." Temperance is a cardinal virtue; but sipping from the richer goblet is not like drinking from the pint pot of Robert Burns. Nay, what a sparkling hue the blushing nectar gives to the public festal or commemorative board, the Alumni or Corporation dinner? Beside it, the brightest gems of thought shine with inferior brilliancy. Alas, for the spiritual triumph of the 19th century! Alas, for this condemnation of the poor bacchanals, mid the coronation of their great god!

Is not this, briefly, my countrymen, far oftener than need be, life, as presented for youthful imitation? And thus circumstanced, can any man, however distinguished, or whatever his situation in point of influence, "protect the youth committed to his care?"

The gentleman alluded to has done much, already,—done enough, if his administration were to cease this moment, to mark that administration with a moral truth, which shall "flourish, in immortal bloom," when the spires of Gore Hall shall not be left "one stone upon another." But he and every humbler laborer, throughout our land, needs and must have the only sufficient ally, true public sympathy, more pure moral practice—uncompromising Christian

principle. We must have this aid from the fire-side, the hamlet, the village, the town, the commonwealth, the nation—a simple, unequivocal, living illustration of Christian truth. The children of the pilgrims enjoyed it; and we beg to be excused from hearing the superior advantages of their descendants talked about, or our children made responsible for such supposed peculiar privileges, till we find them in possession of that richest of legacies; till we can honestly say, it is as easy to make a good boy, or a virtuous youth, in 1846, as it was in 1646. Without this aid, we may offer you what you will, we may pledge to you “our lives, our fortunes, and our sacred honor,” and how far will they all go, toward the accomplishment of the object? No, my countrymen, “evil communications do corrupt good manners,” and no human power can prevent it.

Thus, only, do we believe it possible to give to our common schools their true elevation, even in an intellectual, much less in a moral point of view. If the poetry of an age is an index of the mental and social refinement of that age, I believe it certainly not less true, that the condition of our literary seminaries may be tested by the standard of public taste and public principle.

Fathers, mothers, brothers, sisters, fellow-citizens, fellow-countrymen, we have thus spoken our convictions, in the consciousness of a loving,—not of an adulatory spirit. With you is the power, with you rests the responsibility. Give us then the generous “right hand of fellowship,” and show a true love for

that offspring of the puritan fathers, which their descendants have professed to regard as the bulwark of our civil and religious liberty. And Heaven grant, that when the generations of two centuries hence shall look back on us, as we now do on the deeds of the Pilgrims, it may be justly said, that the middle of the 19th century was a noble era in physical, intellectual and moral progress.

LECTURE VI.

IMPORTANCE OF CULTIVATING TASTE IN EARLY LIFE.

BY ARIEL PARISH,
OF SPRINGFIELD, MS.

Aristippus, a Greek Philosopher, being asked what he thought most suitable for youth to learn, replied, "Those things which they will need most to use, when they become men." This comprehensive answer is no less true, or important, as it respects the youth of to-day, than it was in the days of the old Grecian school-master. Indeed, our duty seems to be far more clear and imperative, in this age so emphatically *practical*, when every thing is made to do homage to utility, than at any previous period of the world's existence. Perhaps it may not be amiss for us to pause and reflect, amid the roar of steam, and the electric excitement, which agitate the physical and mental world, whether the iron bands of the one, rapidly embracing in its firm grasp every land, and

the wiry web which the other seems destined speedily to weave over every continent,—are not tending to restore, in more ways than one, that memorable “iron age,” in which scarcely the “plating or gilding” of that more refined “period” shall be recognized, save in the circulation of the “omnipotent dollar.”

It is well understood, that the human mind in the early period of its existence, is so susceptible to impression, and so tenacious of its mark, that the lines thereon engraven are visible in the strength of maturity, and stand out in bold relief in the decrepitude of age, and the decaying energies of the physical system. Nor is there any doubt entertained with respect to the general course of instruction to be pursued, by which the feeble mind of the child shall be transformed into the gigantic intellect of manhood. Still, the great question continually and importunately recurs,—and it comes up to us here, on this interesting occasion,—why are not the legitimate results which it is supposed a perfect education will produce, more commensurate with the solicitude, the zeal, and unsparing labors of those engaged in this noble and benevolent work? Where lies the great deficiency? Who shall remedy the defect?

If we reflect for a moment on what constitutes our daily happiness in life, so far as secular objects are concerned, it will be found that no small share depends on the *manner*—the simple *mode* in which we perform our acts of intercourse with each other, and the light in which we behold the objects of sense around us. Even the helpless infant, with the slen-

der experience in this world of a few weeks or months, is quick to understand through the tones of the voice, or expression of the countenance, that there is one more closely allied to it by the ties of nature and unalloyed affection, than all else in the wide creation. The mother's voice will assuage grief, soothe the excited spirit, or become a substitute for all other wants, when no other being or object can be invested with the slightest interest.

How widely different the consequence, whether you meet your friend after a period of separation, with a kind greeting, a cheerful, hearty response to his embrace, which shall evince a substantial reality still existing in the long cherished friendship of by-gone years—or with a cold, forbidding look of recognition, or an utter refusal to acknowledge, by word or action, former acquaintance and friendship.

Again, how often has a solitary word or epithet, uttered in thoughtlessness, folly, or anger, aroused all the fiendish spirit of the human heart, which blood alone could appease; the blood, it may be, of one who was a friend in all things, save the offending expression.

Then observe how the heart is affected; happiness augmented or impaired, by the presentation to the mind through the senses, of external objects, in the material world, where there is no reciprocation of thought, or feeling. See what solid satisfaction the child appears to enjoy with its waxen doll, its mimic nursery, its whip or rocking-horse, while for hours it amuses itself in solitude. But man, the child of advanced years, does the same on a little larger scale,

and in a manner deemed somewhat more rational. Yet, remove the objects on which their enjoyment depends, from their possession, and their expression of feeling, after all, would not differ, either in kind or degree, from each other, so much as he would imagine who considers himself the wiser of the two.

What slight changes in the objects of sense, often affect the mind for good or for evil. Some are overwhelmed with gloom and melancholy, as they view the approach of the "pale descending year," as they see summer departing, and the "sere and yellow leaf" putting forth indications of a speedy dissolution of nature. Others are cheerful only when the sun shines brightest in the heavens. A few years since I had a boy some seven or eight years of age committed to my care, who presented a striking illustration of this fact. One day the sun was suddenly obscured with clouds, and the lad could nowhere be found. After a diligent search, he was discovered in the lower part of a large secretory, in a most dejected state of mind, where he said he had shut himself in, to avoid the dismal appearance of every thing abroad.

The prisoner long incarcerated in his darkened cell, becomes enfeebled in mind and body; his spirit is broken, his intellect ceases to obey the accustomed call to action, and he no longer feels himself a man.

"But an imprison'd mind, though living, dies;
And, at one time, feels two captivities:
A narrow dungeon which her body holds,
But narrower body which herself enfolds."

From the foregoing illustrations, and such others as will readily suggest themselves to every reflecting

mind, the truth of our proposition will appear sufficiently obvious; viz: that the enjoyment of any community, and the mutual happiness and usefulness of the individuals constituting that community, depend mainly, on the character of the *thoughts conceived* in each mind,—on the *time*,—the *manner*,—and the *occasion* of expressing those thoughts, by language or action.

Almost every person has found in his experience—and he may be accounted as unusually discreet and fortunate, to whom it has not proved a mortifying one—that to express a thought most just and wise in itself, at an improper time, instead of resembling “apples of gold in pictures of silver,” proves rather like “vinegar to the teeth,” or “a bone out of joint.” Again, the happiest thought ever conceived, may be totally nullified or perverted, by an ill selection of words, or an uncouth mode of uttering those well chosen. The kindest thought of a benevolent heart may be so unhappily expressed, and its import so misunderstood, as to create the deadliest hate.

It will appear, further, that our conscious being is made up of a constant series of mental determinations or decisions, of which, so many as we are able to make known, our words and our actions are the exponents. No voluntary act of the body can occur, until a previous action of the intellect shall have formed the plan, suggested the mode, and prompted, in some mysterious manner, the physical system to reveal to the senses of others, the hidden conception of the mind. This may be illustrated by the most common acts of daily intercourse.

You converse with your friend. First, by the operation of the necessary faculties of your mind, such an idea is formed as you have chosen to conceive, which is immediately transferred, by a simple movement of the organs of speech, to the mind of your friend. He in like manner communicates back to you the conception of his mind.

But go into yonder asylum for that unfortunate class, to whom Providence has denied the sense of hearing and power of speech. Precisely the same process of mind takes place, but the result is communicated through a different medium. Deprived of the use of the vocal organs, or even of hearing the voice of another, they read the language of the heart from the lineaments of the face, and the fingers' ends. This interchange of thought may be continued at pleasure. Or instead of this reciprocal action between two individuals, you may alone, form the mental images, and dismiss them in rapid succession; or ideas may be suggested by external objects, and retained for use, or rejected to make way for others. It is thus that the sculptor operates, in reducing the shapeless block of marble, to express the living, speaking features of the "human face divine." So the painter forms a conception of the objects he designs to bring out upon the canvass; his mind guides and prompts the hand in the distribution of the colors, and the result, whatever it may be, determines what we denominate his "*taste*" for the art.

But it is not in the "*fine arts*" alone, that this principle of Taste is exhibited and appreciated. The mechanic, in the style of architecture which grows

up under his hand, and in the last "finishing touch" he gives it, indicates the correctness, or crudeness of his views of the relative fitness, or proportion and arrangement of the several parts, and thus manifests his taste. The common application of the term taste is perceptible in the still more ordinary concerns of life. The merchant is said to possess an excellent taste, when in the selection of his goods at market, he happens to suit, very generally, the fancy, or wants of his customers. The mistress of the family manifests her taste in the choice and arrangement of her furniture in the various apartments of her house. Enter her flower garden, and there you may observe the same thing illustrated among objects of a more delicate character, requiring a still greater refinement of perception.

Young ladies and gentlemen show their taste by the fashion, quality, and arrangement of their dress. And perhaps no example can be given, by which every one can understand so well the common meaning of the term taste, as the last mentioned. The color of the ribbon on a bonnet—the mode of its attachment to the same—the quantity—the quality, and perchance the value—are all subjects of criticism, which a very large portion of the community feel perfectly competent to exercise, and pass their judgment respecting the taste of the wearer. The principal source of difficulty in forming that judgment, consists in the uncertainty whether the credit, whatever it may be, belongs more properly to the wearer or the milliner.

What may be considered a critical definition of the

term taste, or whether a proper standard, according to the common acceptance of the word, can be found, are matters not very essential to our present purpose. It is sufficient for us to know, that such a sentiment exists in the public mind. That it has an important agency in affecting the prosperity and happiness of the community, is a sufficient apology for considering its general nature, application and influence.

It is sometimes confounded with "Fashion;" and then the conclusion is, that no one can possess true taste, who does not follow, strictly, the prevailing fashions of the day. On the other hand, it is supposed that true taste is identical with sound judgment.*

Let us now consider some of the reasons why the cultivation of correct taste is important.

1. It is a distinguishing trait of character between savage and enlightened nations. It is not claimed that this has caused the difference; but it is a concomitant of the general system of mental and moral improvement pursued in the latter, one of the legitimate fruits—the rich blessings resulting from it. The testimony of a distinguished classic author beautifully confirms our assertion.

*"Ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse ferus."*

If, then, cultivated mind is superior, in any respect, to the rude and ignorant, it must be admitted without

* This opinion is confirmed by Burke, who says "The cause of a wrong taste is a defective judgment."

a question, that this feature of an enlightened community, which has given to the noble fabric erected by education, not only its decorations and embellishments, but likewise its fair proportions and loveliest attractions, should be preserved and cherished with the tenderest solicitude. Indeed, education herself, stript of this beautiful vestment, would be deprived of half her charms.

Conceive, if you can, of a people whose minds have been trained under the most rigid requirements of mathematical rules—of the principles of Philosophy and science in general; imagine their leading spirits acquainted with all the most approved methods of governing, and holding nations in subjection to constituted authority; familiar even with the general pursuits of trade and commerce by which men live on each other—yet deprived of this refining principle, this subtle agent, which like the light of heaven, intangible, yet every where visible, overspreads and surrounds all objects of sense with cheerfulness, and that calm, deep, inexplicable sense of satisfaction, which belongs only to man in his most exalted state, and you have before you a condition of things common to a people who have just emerged from barbarism. Education, unaccompanied and unaided by this refining, humanizing power of taste, is like the marble in the quarry, or the ore of the precious metals, unwrought in the mine. It is as if the Creator had constructed this universe, perfect in all its parts—as it is—but had withheld those beauties which every where charm the senses, and more than

all things else, lead the admiring soul to look "thro' Nature up to Nature's God."

2. Another reason why the prevalence of a correct taste is important, is, that it induces a more general and perfect cultivation of the intellectual faculties.

Among those which are most frequently called into exercise, is that of Perception. And this, whether employed in discerning the various qualities of material substances, or those of a more subtle character, the emotions of the mind, or the passions of the human heart, acquires a wonderful faculty for determining at once, the real nature of objects, and their proper relation to each other. And this contributes in no small degree to the advantage of the professor, by enabling him to appreciate the beauties and uses of those objects which claim his attention. Whether it be a question of manners or morals, an experienced, well trained perception comes promptly to his aid, and enables him to decide without hesitation, how, in the one, he may render himself agreeable in his social relations to others, or secure to himself the benefit of their good will; or in the other, how he may be able to contribute to the welfare of society, and secure the esteem and approbation of its members.

It is unnecessary to enlarge on this point, to prove, what no intelligent mind can fail to discover, with even a slight degree of reflection, that error in our perceptions will involve error—and it may be

fatal error—in our feelings—our reasonings and conduct.

This faculty of the mind, as it assumes the appearance of judgment, must ever claim attention, and perform an important agency in the sphere of duties devolving on every individual. It must be the first resort of the Physician, who is called upon to detect the nature of disease—and to determine what is the most appropriate remedy to remove it. The mechanic cannot dispense with it, in the nice adaptation of the parts of Mechanism under his hands—no more than the Legislator can leave it out of view, when he would enact those laws most suitable to subserve the interests of his constituents—or the upright Judge can dispense justice, without duly perceiving the nature and import of the evidence on which he must form his judgment.

But I pass over those other faculties, such as Conception, by which the mind is enabled to find so much enjoyment within itself, in recalling delightful events of the past; and re-forming them in the mind almost as vividly as in their actual occurrence—also Attention—Association—Comparison—and many others, which exert an important influence in making us what we are, and are doubtless capable, by proper application, of doing much towards making us what we should be. These all enter into combination, and are essential ingredients in the production of a truly refined taste.

3. A third reason is, that it tends to elevate the views and refine the feelings of mankind.

In the nature of things it cannot be otherwise, than that the individual whose attention is constantly absorbed by what is low and base, must neglect to inquire whether there is any thing in the wide world better than that which fills his mind. It is by comparison that we learn the true value of things; and in what operation of the mind is comparison more fully brought into action, than in the exercise of a correct taste? There is a wonderful difference between the "Learned Blacksmith," who can read fifty languages—converse, intelligently and eloquently, about all the kingdoms of nature—the passions of the human heart, and the resources of the mind of man; and the blacksmith, whose highest aspirations are limited to success in giving a particular form to the material upon which he works, or in driving a nail in a sure place. The former would, doubtless, never have accomplished more than the latter, if he had not, occasionally, looked out from his murky shop upon the beautiful green earth spread out before him—upward upon the ever changing scenery of the heavens above him—and into that unfathomable sea of human intellect and passion which surrounds him on all sides. And why may not all men accomplish as much? Because they have not sufficient capacity? But let them do as much in proportion to the capacity they do possess, and what a change would be visible in the world of thought and feeling. They would not only make better citizens, but more intelligent mechanics. The world would be renovated in a single generation.

4. Again, when Taste comes to resemble the simple acts of Judgment, in the ordinary affairs of life, although it may lose something of the delicacy of application of its primitive character, it becomes none the less interesting in its features of utility which it assumes.

Under this new aspect we perceive inventive genius spring into being. Through its agency, we find that our dwellings—every instrument of art—machines for locomotion—contrivances for transmitting intelligence with despatch—establishments for manufacturing every kind of fabric, have long since laid aside their primitive rudeness—and, after passing through many mutations, present, what seems to us now, a very great approximation to perfection. And yet, under the same agency, who can tell what changes for the better, future years may reveal?

It is this that imparts a charm to the humble cottage, amidst beds of flowers, overhung with the dense green shade, and adorned with the trellis, bearing the creeping vines. In the construction of every work of art, when all has been done to answer the demands of real *utility*, Taste enters, and requires the application of a nicer hand to give it a more pleasing aspect to the eye. The warm fur of the seal and the wool of the sheep might answer well the wants of the untutored savage, while yet on the untanned skins; but the individual who has become accustomed to modern refinements, finds their value wonderfully increased in passing through the hands of the hatter, the weaver and the tailor. Not an article of furniture in our dwellings, but has

been transformed from an object of rugged utility, to one of beauty and grace.

“ Thus, first necessity invented stools,
Convenience next suggested elbow chairs,
And luxury, the accomplished *sofa* last.”

5. A highly cultivated taste reveals to its possessor a vast amount of interesting knowledge from the volume of nature, which is concealed from the common eye. The principle of adaptation, as now exhibited to his understanding by almost every natural object upon which his eye rests, fills him with admiration and wonder. The eye never tires in gazing on the beauties of nature. The cheering beams of the rising sun of to-day are greeted with feelings no less joyous and grateful than were those of yesterday, and wonderful as it may seem, whether it be the 1000th or 10,000th time we have looked upon the same object, there is no appreciable difference in the delight we experience. In the graceful arch and the gorgeous colors of the rainbow, which tinges the dark brow of heaven; the carpet of living green, so grateful to the eye, which nature has spread out beneath our feet, and the verdant robe with which it clothes the towering forest and the humble thicket—in the delicate blossoms of spring and the richly colored fruit of autumn, the practised eye beholds a thousand beauties which never reach the obscured vision of the rude and uncultivated mind.

If therefore it has been, or can be made to appear, that a correct taste is essential to the happiness and

welfare of an intelligent community; then every item of testimony which goes to establish that fact, must be set down as leading evidence of the importance of the subject under consideration—viz. “*The cultivation of taste early in life.*”

The men and the women of the next generation are the inexperienced, thoughtless, prattling, playful children of the present. Into their hands must be committed Government—Science—the Arts—the interests of Religion—the unnumbered interests of individuals and of the race of man collectively—yes, more than that, the destiny of generations to succeed them.

Well may the inquiry be pressed with earnest solicitude, “what can we do, to prepare this mass of mind to undertake so weighty a responsibility?”

We may now notice a few additional reasons, more particularly designed to illustrate the importance of giving *early* attention to this subject.

In all the ordinary concerns and duties of life, we aim to adapt “means to ends.” The husbandman prepares the ground with care, for the reception of the seed from which he expects a future harvest. But it would be vain and fruitless, with all the pains-taking possible, should he attempt to do that in Autumn, which can be done successfully only in the Spring. No arguments are needful to prove that those principles and consequent habits are implanted in early childhood and youth, which are developed in the character of the future man. It is during a few of the first years of life, that we endeavor to imbue the mind with the leading principles of math-

ematical calculation—of language, the vehicle of thought—of the first principles of Natural and Intellectual Philosophy, that it may be best prepared for all emergencies of after life.

The most appropriate time, then, for acquiring the power of perceiving and relishing excellence in human performances; of cultivating the faculty of discerning beauty—order—congruity—proportion—symmetry—or whatever constitutes excellence,—in other words, of acquiring a correct taste, is, most obviously, that in which the mind is least likely to be pre-occupied, and best prepared to receive right impressions.

We may next proceed to notice some of the first indications of germinating intellect in the child, from which may be learned something of the nature and manner of treatment of this element of Education.

It is interesting to observe, at how early a stage in the being of the infant, a sort of telegraphic communication is established between the ethereal mind within, and material objects without, through the medium of the senses.

How soon is the attention of the little stranger attracted by the glaring light of the candle—or the ear, by the pleasing tones of the mother's voice. And who shall say that the simple impression upon the vision in the one case, and that upon the ear, of the nursery song in the other, did not exert a ceaseless influence upon the mind, which, at length, resulted in that beautiful blending of elegance with science, as exhibited in the paintings of West—or as heard in

those ravishing strains of Haydn's "Creation," or the "Requiem" of Mozart? We cannot tell what cord of the soul may, in special cases, be touched by so simple circumstances as these.

But it is enough for our present object, thus to obtain evidence, that the mind begins at the very threshold of existence to *perceive* and *manifest a choice*.

In close connexion with the emotions produced by sight and hearing, we find that of touch intimately connected with the desire of possession. The tiny hands of the infant, may be seen extended after objects of its *choice*, long before it has the least conception of *size* or *distance*. In a few weeks, or months at most, what a fund of enjoyment is derived from the rattling of a paper—the rolling of a ball—or in its more quiet moments, in gazing at the figures upon the wall, or the objects in the room. Soon the art of locomotion is acquired, and the field of exploration is greatly enlarged. Old and familiar objects lose something of their novelty, as others present new attractions. What was wonderful a few days since, has become stale, while standing in the presence of something new or more curious. And thus the process ever goes on. To-day—"pleased with a rattle—tickled with a straw"—to-morrow, the whirling top or bounding ball will alone satisfy his increased strength and expanded views. Then follows the age of mechanism—and the diminutive mill is seen in successful operation upon the little streamlet; or at home, the penknife and gimblet, in the hands of the little artist, will supply every useful

or fancy article that has come under his observation. The usual sports and employments fill up his youthful days—and anon he finds himself entertained by congenial scenes and objects of mature life, or encircled in the maelstrom of business, when he acts his part for a short season, and then leaves his place to be filled by others.

The object of this presentation is, to bring into view the question, whether it is in our power to direct and instruct the infant and youthful mind that they shall be the better qualified to perceive the true nature and difference between actions of the intellect, and objects of sense, which shall contribute to his future welfare, and through him to the benefit of the community in which he lives.

The merest child will manifest a choice, if you present before him two objects which differ in appearance. It may be the *color*, or the *size*, or the *taste* which he remembers, that governs him in his choice. We see therefore that experience will detect a difference, and aid in the selection.

But to recur again to the child with its toys. At first the simplest object is invested with interest; but when a superior one supplies its place, he finds no satisfaction in the old one—and wonders how it could have afforded him the pleasure he seemed to derive from it. And this is the point upon which we must seize, in order to lead the feeble and inexperienced mind to observe and decide correctly. Various modes might be suggested for accomplishing this desirable end; but they must all finally result

in this—to teach the mind how to investigate the character and qualities of objects—to draw just comparisons, and learn the proper *adaptation* of “*means to ends.*”

But let us consider some of the direct benefits, which may be reasonably expected to result from a well cultivated taste.

First in order, may be mentioned the *discipline of mind*, which must necessarily result from carefully weighing the suitableness—the propriety, or impropriety of every voluntary action—in determining the adaptation and true relation of things. The perceptive powers are brought into constant and active exercise on topics which arouse their energies, not as the cold and formal philosophy of books, that teach mental culture, but those endowed with all the interest the prospect of immediate enjoyment can impart. But I need not dwell on this point, to show that the child, whether at home or at school,—engaged in business, in study, or on the play-ground with his companions, may pursue the study of his Juvenile Philosophy, not only without tiresome effort of mind or loss of time, but with certain increase of present enjoyment, and greater assurance of success in whatever may be his employment.

A second benefit which will result from a cultivated taste will be, a clear view of the difference between *right* and *wrong action*.

A mind familiar with the process of tracing the relation of cause and effect, cannot fail to see, in clearer light and truer colors, the fruits of well-doing—and on the other hand, the debasing tendency, and

deplorable consequences of yielding to the seductions of vice.

To such a mind, a beacon light would blaze forth at every step, should it venture on a forbidden path, to reveal the pitfalls and the wide-open gates of death down the steep and slippery descent.

The boy is but the miniature man. Go into your school-room and select there a pupil who values a just conception of thought as a rich treasure; who delights to throw around it a rich drapery of words; who sees a beauty in useful knowledge that excites him to effort; whose conversation among his associates, as well as with teachers, is every where and always chaste; is he the individual of whom complaint so often comes up, of invading the rights of his schoolmates—whose actions are deceptive and words false—who loves to witness quarrels among his companions—is pleased with insubordination in the school—who secretly pours out the filthiness of his heart because he can do it unseen by human eye, by pencilling and carving expressions vulgar and obscene, upon the walls of buildings, public and private?

Rather, is it not that other lad, whose blunted perceptions can discover no attractions in tracing those nice relations which afford so much gratification to a well-trained mind; whose obdurate spirit finds no congeniality in the quiet cheerfulness that surrounds him; to whose mental vision, the regularity, order and studious air of the school-room present only dull monotony; on whose ear an oath,

or an unchaste epithet may fall, as a stone falls to the earth, by a sort of mutual attraction?

Now from which of the two classes of mind, represented by these individuals, would you, in future years detect the invader of individual rights—the disturber of public peace—the hand that shall apply the midnight torch of the incendiary to your dwelling—the leader of the mob—the guilty inmate of the prison—or the ruined victim of the gallows? From which shall emanate that spirit of Benevolence, that shall go abroad on the wings of love,—to relieve the sick—supply the wants of the destitute—or give sight to the blind—a tongue to the dumb—restore reason to her throne, through those noble Institutions for the unfortunate, the glory of enlightened and compassionate humanity?

Let it not be understood that a cultivated taste is a substitute for virtuous principle; or that this alone will save men from folly and crime. We know that there are promptings in the human heart, too deep and powerful for the most potent intellect to withstand.

The sad defections, frequently occurring in our midst, of those whom we esteemed secure in the walks of innocence and purity, afford painful evidence of this truth. But a highly cultivated Taste, if she is not the right eye and the right hand is, at least, the handmaid of virtue. Let her be cherished then, for virtue's sake.

It was my design to consider, somewhat in detail, the two principal agencies by which a more refined Taste may be generated in the community, (viz.)

"The Family" —and *"The School."* But, important as they are, I must close with a few general remarks respecting their influence.

No earthly ties equal in strength and durability those of the affectionate family circle. The first perceptions of the infant mind are awakened by the kind offices of a parent, a sister or brother; and the last, lingering thought of earthly objects, in the mind of the dying patriarch of the family, will rest upon that group of loved ones, who have looked to him with confidence and affection. What other connexion combines so many elements for moulding and fashioning the growing mind, as that existing between the parent and child? If it be true, that the individual becomes, in a measure, assimilated to the object loved, then let the parent be what it is desirable the child should become, and failure to produce exalted views, correct sentiment and right action, can scarcely occur. Do you wish your child to use correct language? It will be almost impossible for him to employ any other, if he hears only that which is accurate and well chosen. If he beholds only refined and graceful action in those whom he loves and with whom he is familiar, his own manners will, imperceptibly to himself, but surely, receive an impress by which he will be recognized through life. Purity of thought, nice perceptions, just comparisons and sound judgment, if they do not invariably follow from right instruction and good example, can never be imparted from those of a contrary character.

The human mind, like fire, will feed on that

aliment most congenial to its nature which falls in its way, whether by accident or design. Like that element too, it can be made to warm, illumine, render cheerful and attractive surrounding objects in the midst of darkness, and the icy chill of a selfish and uncharitable world. But let it once break away from the directing hand of prudent guides, and its desolating power will be visible in all the pathway of its earthly career. Who is more competent to cherish the incipient existence of this subtle agent, to provide suitable nutriment for its increasing strength, to control and direct its action, than the parent?

But the Teacher is an important agent also, in the cultivation of this faculty of the mind. As he occupies, for the time, the place of the parent, so his influence should in all respects tend to the same result. He should be a living example for the imitation of his pupils; and while it is his duty to do all he can to lead the mind aright, it is no less his duty to shield his charge from wrong impressions and influences, from whatever source they may come.

We need only reflect on the consequences which are *expected* to follow his instructions, to form a conception of its importance. If his teachings accomplish their legitimate object, the evidence will appear in almost every ramification of society in succeeding years. The beauty of arrangement and accuracy of the merchant's day-book and leger,—and consequently in some degree, his success in business, may depend on the instruction of the clerk recently

at school, in the department of figures and accounts. On the same depend the calculations of the mechanic, the farmer, the engineer, surveyor, &c.; and their success or failure will be in no small degree, due to the character of the instruction given at school.

On the accuracy of his knowledge of the principles and use of *language*, will depend the individual's ability to communicate, clearly and intelligibly, his thoughts in the transaction of business, in agreeable conversation amid the social circle, or in the public assembly where important interests are at stake. Even the penmanship which the lad acquires from the hand of a skilful teacher, not unfrequently secures for him a station respectable and profitable, which testimonials of friends would never have obtained without it. In like manner, every branch of study is to have a bearing of greater or less influence, in all the pupil's action in his future connexion with society. In the school, too, must his manners and morals be formed. He must there be taught that his conduct among his companions must be based on those principles which shall govern him in his intercourse with men in future years. He must there be taught to discern clearly, the beauty of right moral principle, aptly applied in practice, and the deformity of immoral action.

Two grand leading objects should therefore be ever before the teacher's mind in the faithful discharge of his duties to those committed to his care. *First*, while it should be with him a subject of solicitude to produce concentration of thought on the particular studies of each pupil, and a scrupulous regard

to right conduct, that the *immediate results* of the school may bear a favorable aspect, it is, *Secondly*, as necessary for him to cultivate with care the *elements* of the *future man*, with a special reference to his principles and sphere of action in after life.

In accomplishing these, his usefulness will not finally appear most conspicuous in the more showy exercises of school exhibition, or the great display of his own knowledge. The teacher who can impart a cheerful aspect to the very walls of his school-room, by maps—impressive mottoes—or an interesting, general school exercise suspended thereon—or by introducing a cheerful song, uniting the voices of his pupils in harmonious concert—giving a familiar lecture on some interesting and instructive topic, or engaging all in some pleasant concert exercise, has taken the first step, by reaching the *heart* through the *eye* and *ear*, to impart to his pupils a refined and elevated tone of feeling. They will go to their homes at the close of each day's duties, to mingle in the family circle with a more kind and gentle spirit; and will be more delighted to see an amiable, social, affectionate feeling pervading all around them. And when these children shall have grown up, to stand at the head of their own household, will this feeling be lost or forgotten? He who has taught his pupil habitually to meet his teachers and companions with a frank and heart-felt "Good morning," has placed at his command a talisman of more potency to avert the evils of life, than regal authority or military power could bestow.

It is in the school that the child should learn how

much depends on the *manner* in which he performs every act. The skilful mechanic performs his work in a peculiar way, which secures success. The boy who is to become the ingenious mechanic must learn early, and acquire a fixed habit, to discern the true mode of doing every thing. If it be but the simple presentation of a book, whether to a teacher or fellow-pupil, the manner of doing it is not an unimportant thing. The habit of performing so trifling a duty in *precisely the right way*, whether in the school-room, the drawing-room, or behind the counter, may affect the individual's interests in future life, in many ways which cannot at present be foreseen.

I have thus endeavored to call your attention to this subject, with the hope that it may yet receive that attention, which its importance seems to me to demand.

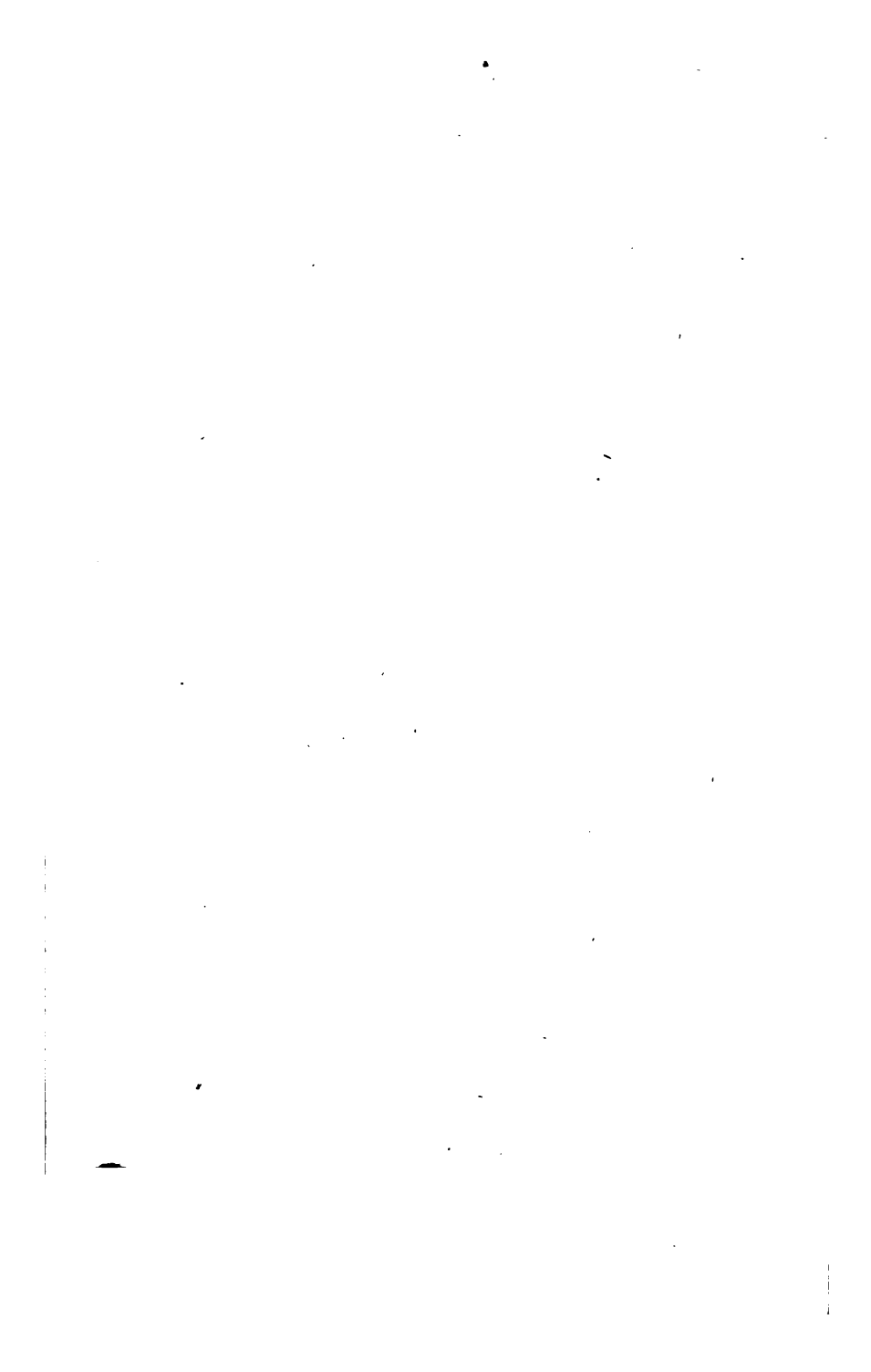
What use and application shall hereafter be made of it, depends mainly on parents and teachers to decide. The former will toil on day after day, through a long life, that they may acquire wealth to leave their children; but how many are as anxious to impart to them the power of perceiving the true relations of the objects of sense—of enabling them to discern real excellence and true worth, whether of a moral or intellectual nature—of beholding the beauties of nature and art with that increased capacity which shall multiply every earthly enjoyment a thousand fold?

So the teacher who is faithful to instruct his pupil how to think in a logical manner—how to employ his own faculties ingeniously and successfully in the

solution of difficult problems in mathematics; in fine, who teaches well those particular branches to which the attention of the pupil is mainly directed during his school-days, does well—but he has not discharged the whole of his duty when he has done these things.

The power to discern true principles, and to learn their right application in all the innumerable relations of life, is the great object of mental cultivation. Whether, therefore, they be applied to distinguish the beauties of the flower garden, or landscape—to determine what it is that gives to social life its unrivalled charms—to political association its ennobling, elevating influence on the race of man—to discover the transforming agency of science in the material world—and the renovating, purifying influence of moral and religious truth upon the human heart—whatever may be the application of those principles, they should all contribute to individual happiness and usefulness, and the general good of mankind.

And if it be true, that “just as the twig is bent the tree’s inclined,” who can justly estimate the weight of responsibility resting on those, who, as parents, have, committed to them, the moulding of those mental images—the forming of those perceptive powers, on which the future character and destiny of the child depend; or upon the teacher, who shall aid in strengthening and preparing, for good or for evil, those faculties which may be used to sink man beneath the savage, or the brute, or exalt him to the likeness and image of his Maker?



LECTURE VII.

ON

PHONOTYPY AND PHONOGRAPHY,

OR, SPEECH-PRINTING AND SPEECH-WRITING.

BY STEPHEN P. ANDREWS,

OF BOSTON.

The American public has become somewhat familiar during the last two or three years with the terms Phonotypy and Phonography, which are applied to the printing and writing of language by signs accurately representing the sounds which compose it. The attempted introduction and generalization of these arts has been called, likewise, the Printing, Writing and Spelling Reformation. Their partizans profess to aim at nothing less than an entire revolution in the dress of the whole body of our literature.

I propose, however, at this time, to consider the subject under much more modest pretensions. Let us lay aside all thought of reform, and revolution, and quiet our minds from the fear of radical innova-

tions, while we examine for a few moments some of the practical wants of the school-room.

During the period of ten or twelve years past, it has become more and more common to give instruction, in our schools, either regularly, or as an occasional exercise, in the component elements of speech—the consonant and vowel sounds which we utter whenever we make use of language at all. This instruction is sometimes called “*teaching the elements*,” sometimes it is distinguished under the name of “*analysis*,” and at other times it is denominated “*an elocutionary exercise*.” Under one or the other of these names, the exercise itself is now generally familiar to every teacher who aspires to keep up, in his practical instructions, with the improvements and discoveries which pertain to his profession.

It is not necessary, I presume, to insist upon the importance or value of this kind of instruction. I may safely assume that this point is settled by the experience of the teachers, and by the general consideration that the instruction itself consists of elementary and essential truth.

I may, however, remark, that the relative importance of this exercise upon the elements is not perhaps duly appreciated. Much time is spent in dwelling on pronunciation, to the neglect of enunciation. It is, in my opinion, really more essential to a graceful speech, that every sound of every word should be neatly and distinctly uttered, than that they should all be just such sounds as can be justified by authority. I venture to affirm, that a speaker who makes every contact and modulation of his organs *tell upon*

the ear, will escape the criticisms of an intelligent and polished auditory, though he may commit forty offences against Walker or Webster, while the mumbling or stammering orator, who nevertheless gives the quality and quantity of every vowel according to rule, will fall into contempt.

This observation is of course not intended to apply to the case of positive vulgarisms, or broad provincialisms. Even these, however, are fully brought out, rendered palpable, and so the more easily avoided, by a distinct and articulated enunciation.

It will be granted, likewise, doubtless without argument, that if it is desirable to teach the elements at all in schools, it is desirable that they should be well taught. In order to this, two things seem specially desirable, in addition to the analysis itself.

1. That the elementary sounds which result from the analysis shall be classified in the most orderly and scientific manner; and,

2. That for each such sound, there shall be some corresponding, invariable sign addressed to the eye.

Neither of these points seem heretofore to have attracted any proper degree of attention.

The mouth and contiguous parts may be considered in the light of an instrument for the production of sounds. By uniting these sounds, words are formed, and by uniting words, continuous speech or discourse is produced. Sounds, therefore, are the elements, or smallest parts of speech. It is a great step towards the real knowledge of our own language, when we know the number and nature of the distinct touches of the instrument by which the language is uttered

It is, however, but one step. These sounds have *relations to each other*, which it is important to know. Some of them are similar, and others are quite different. Some are produced at almost the same seat of sound, and others at points far remote from each other. For example: the sounds represented by the letters *p* and *b*, which are both made by bringing the two lips together, are so nearly identical, that it puzzles the most accurate observer to perceive precisely in what the difference consists, while on the other hand, nothing can be more obvious than the difference between either of these and the sound represented by *k*, which is made quite back at the throat.

Both the differences and the likenesses of sounds, are also of various kinds. They not only concern the parts of the mouth by which the sounds are produced, but the way in which the organs are applied. Hence there are cross divisions of sounds, and no one principle of classification is adequate to describe them.

The phonographic and phonotypic charts exhibit the true relations of the sounds of the language to each other, it is believed, with the greatest scientific accuracy, and overcome these difficulties of classification with extreme simplicity, and completeness of arrangement.* On this ground, if none other, their study would be a valuable addition to that of the elements, as they are generally taught.

* At this point the lecturer went into a full explanation of the principles of arrangement of the charts. See "The Complete Phonographic Class Book," p. 23.

Without the knowledge which they impart, the elements may indeed be taught, but all is not taught which relates to them, and which it is desirable to know.

In the next place, no one can fail to perceive the advantage of a single and invariable sign, to be associated with each sound or element of speech. By the aid of visible notes, musical tones are fixed more permanently in the memory, and by the same means languages which are reduced to writing, are more easily learned and retained than those which are merely spoken. The benefits of such association of two or more of the senses, are too familiar to need further illustration. But it is well known that the letters of our existing alphabet are not such signs. So far from being invariable, they are of all things the most cameleon-like and uncertain. A single vowel in different situations, stands for as many as eight or ten different sounds, and then, in turn, for any one of that number of sounds,—not that vowel alone, but half a dozen or a dozen different vowels or combinations are at times employed. The pupil does not therefore remember the *elements* by the aid of the *letters of the alphabet*, as representatives of them, but he remembers them, if he remembers them at all, in spite of the alphabet.

There are several sounds, likewise, which are never distinguished, by any appropriate representative, from other sounds, more or less nearly related to them. The effect of signs to aid in making and retaining the distinction between sounds, and the tendency of the want of them to obliterate it from the

mind, is familiarly shown by the following case. The two sounds represented by the single combination *th* in the two words *thigh* and *thy*, differ from each other just as much, and in the same manner, as the sound of *t* differs from that of *d*, in the two words *tie* and *die*; yet nobody fails to be aware of the difference in the latter case; and few even among educated persons have more than a vague recollection that they sometime learned from their spelling book that *th* has two sounds; and it would trouble them, without serious thought, to cite the precise words which would illustrate the difference.

If it be granted, then, that for each elementary sound there should be some corresponding and invariable sign, addressed to the eye, in order to render this branch of instruction the most thorough and successful possible, the question arises, what shall these signs be? Nothing better can be selected, apparently, than the existing letters of our alphabet, provided they are so applied as to be invariable. For example, we may select some one sound of the letter *a*, and confine the significance of the character or form *a*, under all circumstances to that one sound, and so all the other letters of the alphabet. But here we are met by a difficulty. There are only twenty-six letters in our alphabet, while there are at least thirty-six elementary sounds in the language; some orthoepists distinguishing one or two more.

What then remains to be done? Authors of Pronouncing Dictionaries, Spelling Books, Treatises on Elocution, &c., have generally resorted to the plan of marking the vowels, especially, and some of the con-

sonants by accent marks, semi-circles, dots, double dots, and other ornamental appendages, in order to distinguish different qualities of sound. This constitutes what are known as systems of notation. But no two of these systems resemble each other; and hardly any two authors adopt the same system; so that each book requires a *key*. The *system* has to be studied, before the dictionary can be consulted, or the spelling book used in school. Each year produces a new crop of school books, each with a new system of notation, and sometimes perhaps with little or no other merit. Certainly every practical teacher must have felt himself afflicted from this cause.

A better way would doubtless be to fix upon a certain number of new letters invented for the purpose, to represent the sounds remaining unrepresented, after each letter of the existing alphabet has been assigned to a single sound.

These, of course, will be arbitrary signs, but no more arbitrary than the letters which we now use, or than any other letters. There is no intrinsic relation between any of our letters and any given sound; and the letter might have had any other shape as well. Use has made it to us what it is, and use will do the same for any other forms that may be selected. Children drilled but for a few days to associate a particular sound with a given form or character, will do so ever afterwards. If new letters were thus to be adopted, a general harmony of appearance to the eye, with the previously existing letters, the convenience of the type founder and printer, and some relationship of the forms to those of letters which represent similar

sounds, would greatly aid to determine their several shapes. The plan is simple and effectual as a remedy for the existing defects in the modes of teaching the elements.

Let us suppose, now, for a moment, that we have accomplished this task; that for the sole purpose of impressing a knowledge of the elementary sounds of their language upon the minds of children, we have confined each letter of the old alphabet to the significance of a single sound, (when used for this purpose,) and that we have devised and added to the number, enough new letters to denote the sounds remaining unrepresented. Let us suppose that we employ our alphabet thus augmented, as a substitute for all systems of notation, and that our Pronouncing Dictionaries exhibit the words printed in this form, alongside of the word spelled in the ordinary manner, in order merely to communicate their correct pronunciation;—in fine, that it is used for all purposes relating to orthoepy.

But let us see, now, what we have in fact accomplished. We have invented an alphabet, by means of which the language may be printed, *precisely as it is uttered*, by which every sound is expressed without exception, irregularity or deviation, and which by the consequent omission of silent letters, is a fifth or a sixth less prolix than the ordinary method of print.

The question then naturally arises, why should not an alphabet so every way superior in its capacities to that which we now employ, be used instead of the inferior one, for other purposes than merely as

a system of notation? Why continue to spend years of painful drilling in teaching to spell, and then leave the task but partially accomplished, when we have at hand an alphabet, the use of which would obviate the necessity of learning to spell at all; a knowledge of the true pronunciation, conducting infallibly to the true writing of each word?

If no good reasons can be adduced in reply to these inquiries, we find ourselves suddenly and unexpectedly conducted to the brink of a revolution in the mode of spelling, or writing and printing the words of our language—while we were merely seeking for the means of improving one of the simplest exercises of the school-room.

It is the opinion of those who have most thoroughly investigated the subject, that no such reasons exist. The arguments which seem to be arguments against the adoption of a true system of spelling, vanish when subjected to the test of examination. There is a regular circle of objections which suggest themselves at once to almost every mind, when the idea is first broached, and which yield as uniformly to the counter-reasons, whenever the attention of an individual is so obtained as to lead him to prosecute the inquiry. The knowledge of the derivations of words will be obliterated; words pronounced alike, but distinguished by the mode of writing them, will be confounded; all the books in existence in the English language will become useless; and last, but chiefly, *it can't be done.*

These are the objections. It is not my intention to answer them thoroughly at this time, but rather to

throw out a few suggestions very cursively, which will probably enable you to answer them yourselves, and each for himself.

To reply to the first of these objections as fully as it may be replied to, would demand an entire lecture, of greater length than I have proposed to myself on this occasion. It might be conclusively shown that our present system of spelling never was settled with any reference to derivation, otherwise than as it was by chance coincident, nor by the light of science at all, but that, on the contrary, it was entirely the result of an ignorant and random guess-work on the part of the illiterate, while the learned despised the language, and declined to use it ; and hence that there is as good a chance to gain as there is to lose by any additional changes, such as shall conform the spelling to the actual pronunciation. This is especially true of the Saxon portion of our language. As respects the words immediately adopted from the Latin and Greek languages, the deviation, to the eye, from the original words, may be somewhat greater ; but this deviation takes place because the pronunciation itself has deviated, and this change of pronunciation again, has occurred according to certain organic laws, and affects entire classes of words. Hence we lose the constant repetition of testimony to a historical fact, and gain instead, the constant illustration of a philosophical principle, while the fact can at any time be verified by consulting a dictionary of the old orthography. Which is the most important ? It might be shown that the latter is so by far ; that etymology would thereafter be studied in the light of principles,

and with tenfold more success than by the old process; that the mechanical laws which govern in the production of sounds by the organs of speech, when fairly understood, are quite as valuable in determining an etymological question, as the appearance of the word in print. But few persons deal with etymologies, while all deal with spelling and pronunciation. Shall the interests of the many yield to the interests of the few, or contrariwise?

To the next objection it may be replied that nearly every word in the language, and of every other language, has more than one meaning, and frequently meanings which *seem* to have no relation to each other. Thus, for example, *kind*, means a *sort*, or *species*, and *kind* means *benevolent*. *Sound* means a *shallow bay*; it means *to send a lead to the bottom of the sea, to measure its depth*; it means a *tone, an utterance, to give an utterance*; and finally, it means *whole, well-conditioned, and orthodox*. *Fast* means *tight*; it means *rapid*; it means *abstinence from food*, &c. In these and thousands of similar cases, there is no difference in the spelling, and we feel no need of any. In a few dozens of cases, the different meanings of the same word are by chance distinguished by misrepresenting their sounds in printing and writing them, and the retaining of this equivocal advantage is urged against the solid and immense benefits which attach to a true alphabet, instead of a false one. When we speak, this fancied advantage is obliterated, and nobody complains of any difficulty in making himself understood. But this is not all. There is an equally large class of words, or nearly so, which are

really different from each other, and which are falsely represented as the same by our treacherous orthography. It is true of men, that a person who will *lie* in your favor, will also lie to your disadvantage, and so of a pretended science. Thus nobody can tell, by the word itself, whether *tear* means a "drop in the eye," or a totally different word, *to tear* i. e., *to rip*, or *pull apart*; nor whether *Job* is the name of the ancient worthy, famous for his patient serenity under afflictions, or *a broken day's work*. Compare likewise *use* and *to use*, *réfuse* and *to refuse*, and a large list of similar words. One of the grossest cases of this kind of falsehood is found in the words *read* pronounced *reed*, and *read* pronounced *red*, they being different tenses of the same word; thus, in the proposition "I read this book with pleasure," it is impossible to determine the pronunciation of the verb, or the sense of the sentence. It may be either that I am accustomed to read the book with pleasure, or that I did read it at some particular past time with pleasure. A true spelling of the words would immediately solve the doubt. Is not the balance of advantages therefore in favor of telling the truth in writing, as well as in speaking, instead of pretending to the eye, in some cases, a difference which does not exist for the ear, and in other cases concealing from the eye real differences, and confounding words on the written and printed page, which, when heard, have perhaps no relation to each other. It is a homely old adage, but true, that "honesty is the best policy."

It is not at all true that the books now in existence, will, by the change proposed, become useless. All

books in actual and frequent use are reprinted every few years, and all which are worth the trouble, would thus be printed in the new dress. Others, which are seldom consulted, would remain in libraries, and would be read by their general resemblance, as we now read the works of Chaucer, by those antiquarians who should choose it.

But, "*it cannot be done.*" This last objection is matter of faith, or the lack of it, rather than of argument. The friends of the reform, who are most immediately connected with it, and who consequently know most of the discouragements and difficulties which attend it, believe it *can* be done, and beyond this, that it *must*, and *will* be done; that the demands of the cause of education and of science require it, and that with ordinary zeal, energy, and perseverance, in urging it on the public attention, the task is not so absolutely herculean as it may seem. Much has been accomplished already, and more will have been within a few years. During the last nine or ten years, this movement has been growing and expanding under the lead of Mr. Pitman, in England, and during the last three, it has been gaining more and more of the public consideration in this country, likewise. To those whose faith is weak, we would say, continue to wait, if you must, until you are forced by still greater successes to yield your tardy assent to this great enterprise. To the bold, the generous, the confident, and the hopeful we would say, join us in the overthrow of this Babel, and the establishment of truth and scientific order in its stead. I have great faith in the possibility of doing what ought to be done. I expect

great improvements to be made in every department of science. I am not startled at what is new, provided it is demonstrably true. I believe in the greatness of the teacher's mission. I believe that the dignity of his profession is to increase with the progress of "the good time coming," but in order to do so, that it must be coupled with *true* instructions; that authority must give place to the reasons of things, and that the reflective powers shall not be hushed into silence and inactivity, or all their conclusions belied, while the memory alone is exercised.

But I am almost pledged not to talk of revolution and reform. I leave you, therefore, to work out your own conclusions, each according to the prevailing bias of his or her own mind. I shall conclude, after pointing out the nature of the difference between Phonotypy and Phonography.

Phonotypy is the term used to describe printing done in the corrected alphabet, which we have supposed. The New Testament, Milton's *Paradise Lost*, and a variety of smaller publications, periodical and others, are now printed in this form, and will be extensively disseminated both in Great Britain and in this country. Founts of phonotype have been cast in London, Paris and Boston, and extensive preparations are making, for entering upon the work of publication and propagation on a very large scale.

By Phonography is properly meant any system of manuscript, corresponding to Phonotypy in its main principle of *a sound for a letter, and a letter for a sound*. We have therefore a long hand Phonography which is merely an enlargement of the ordinary script

alphabet, so as to make forty-two letters, the number of the Phonotypic alphabet. The term Phonography, is, however, generally used to denote another system of writing, which adds to this phonetic principle, the advantages of a *legible short-hand*, and which would therefore be better described as *Steno-phonography*.

Few are aware, probably, of how much is said when I say a *legible short-hand*. Hundreds of systems of stenography have been given to the world, and yet not one which has proved a certain medium of communicating thought. It is for this reason that stenography has never become a branch of common school instruction, and there are probably not so many writers of any system as there are systems. By a sufficient amount of application, almost any one of these systems may be rendered so familiar as to be used for the single purpose of reporting, the reporter alone reading his own report, and copying it out into long-hand for the press. Phonography is, however, altogether a different affair. Based upon the "elements," and not upon any previously existing alphabet, and composed of signs of the simplest geometrical form, arranged in the most philosophical manner, and abounding in the happiest contrivances for brevity, phonography, while as a mere instrument in the hands of the reporter, it is vastly superior to any system of stenography, proves on the other hand to be extremely easy of acquisition, and to be perfectly legible by all persons, who trouble themselves but for a few days, or, at most, weeks, to study its principles. Hence it becomes a medium of communicating thought as well. The reporter has no longer to write out his report, but

sends it immediately to the printer. Authors, book-keepers, and friends corresponding with each other, use it. In fine, this admirable system of writing, the product of the genius of Isaac Pitman, of Bath, England, himself a teacher, combines *all the advantages of long-hand script, with more than all the advantages of stenography*. Why, then, shall it not supersede both? It may require a generation to effect the change. But this change must be effected through the schools. Let Phonography be taught universally in the common schools and academies of this country and Great Britain, as is already extensively done, and a revolution will follow.

LECTURE VIII.

ON THE STUDY OF THE ENGLISH LANGUAGE.

BY D. HUNTINGTON,
OF NORTH BRIDGEWATER.

The increasing attention to the interests of general education in our country, and increasing facilities for the acquisition of useful knowledge, afford much encouragement and comfort to the patriot and philanthropist, as he anxiously contemplates the difficulties and the dangers which attend our republican institutions. It has passed into a proverb, that the only sure basis of such institutions, is found in the intelligence and virtue of the people; and as intelligence without virtue would be but a power of evil, so virtue without intelligence could accomplish little good. The community must be educated; and the best education is not that which accumulates the greatest amount of information and skill in any department of science or art, but that which gives to all the mental and moral powers the fullest, the most vigorous,

and the most symmetrical development. Among the studies most useful for this purpose, is that on which I propose to offer a few informal observations at the present time;—the *study of the English Language*. This, I humbly conceive, has not ordinarily obtained its full share of attention from our youth, and from those who guide their intellectual pursuits. No science is so intimately associated with all other sciences as this. Language is the very key of knowledge; the implement of research, and the herald of discovery; the clothing of thought in our own minds, and the medium by which it is communicated to others. It is the *corresponding secretary* of all the faculties, the *general agent* of their combined operations, and the *depository* of their common treasures. The moral, and thence the physical power of the world, at an early period, lay in the fact that “the whole earth was of one language, and of one speech.” When this power was wielded for an impious purpose, it was, by a divine and miraculous interposition, permanently impaired; and may we not hope, that as the pride and selfishness of mankind are progressively subdued by the triumphant energy of Divine truth and love, the curse of Babel will be gradually removed; and our race again enjoy that unimpeded intercourse, which can be attained only through one common vehicle of thought and feeling, and which seems essential to the full accomplishment of man’s highest earthly destiny, in a universal reign of righteousness, and peace, and joy?

However this may be, it is certain that the languages of the civilized world are undergoing a pro-

cess of assimilation ; and this process must be more and more rapid, as the intercourse of nations becomes more free and friendly ; and that language, which is richest in terms and phrases adapted to the diffusion of knowledge, and the delightful and beneficent intercourse of pure and cultivated minds, will bear the most honorable testimony to the intellectual and moral worth of those who use it, and contribute most powerfully to their onward progress in the virtues, arts and refinements of social life. In these respects our own native tongue yields precedence to none now spoken—or perhaps ever spoken. It may be inferior, in elegant precision, to the Latin of the Augustan age—in flexibility, to the ancient Greek—in simplicity and philosophical clearness, to the French—and in musical softness, to the Italian ;—yet for all the purposes of language, probably no other combines so many advantages. The variety of its sources, the richness of its combinations, the copiousness of its synonymies, the simplicity of its construction, and its susceptibility of melodious versification, fit it to be, what it is in all probability destined to become, *the* language of the literary and scientific world.

I have intimated that the *study* of our own language does not hold the prominent place, in the exercises of our schools and academies, to which it is entitled. I mean the *systematic* study of it in its several departments. *Grammar* is indeed considered an essential part of a good English education ; but if Grammar includes Orthography—which “ treats of the letters of a language, their sounds and use, whether simple or in composition ; and teaches the true mode

of writing words according to established usage;”—Etymology, which “treats of the derivation of words from their radicals or primitives, and of their various inflections and modifications to express person, number, case, sex, time and mode;”—Syntax, which “is a system of rules for constructing sentences,”—and Prosody, which “treats of the quantity, or rather the accent of syllables, of poetic feet, and the laws of versification;”*—if English Grammar includes all this, how many good grammarians have we, among the members—or I might add, even among the teachers—of our public schools?

In speaking of the usefulness of early mathematical studies in cultivating the mental powers, an able and experienced teacher, lecturing before the convention in which this Institute was formed, remarks—“Most studies pursued in schools, are more or less matter of memory. Spelling, geography, grammar, and even history, as taught to boys, require little reflection or individual effort.”† As to geography and history, they belong not to our present subject; and I pass them with the simple remark, that the deficiencies of the scholar's attainments in them, are more easily supplied by subsequent reading and observation, and in the course of the various pursuits of active life, than those in the science of language to which the author alludes; but he who leaves school with a defective knowledge of orthography, will in all probability betray that defect at every subsequent

* These several definitions are from the Grammar of Dr. Webster, prefixed to his large Dictionary.

† Grund's lecture on Geometry and Algebra.

period of life. The same is true with regard to the other departments of grammar. And here we must remark, that deficiencies in grammatical knowledge are supposed to be more frequent than in other branches of common education, probably because they are, from their very nature, more *conspicuous* than almost any other. They unavoidably obtrude themselves upon public notice, because they lie in the very *path-way* of social intercourse. Words mis-spelt, mispronounced, or misapplied, like counterfeit notes, or adulterated coin, will be stopped, examined and refused; for language is the *currency* of thought and feeling, the circulating medium of intellectual commerce.

English Grammar is often pronounced, and perhaps generally esteemed by pupils, a *dry* and uninteresting study; and this is doubtless owing to the fact that it is taught, as Mr. Grund remarks, so much as a *matter of memory*. The mere spelling of unconnected and unintelligible words, arranged in tables with regard only to the number of their syllables, the sound of their vowels, or the place of their accent, must be dull and tiresome, notwithstanding all that can be devised, in the way of prizes and spelling matches, to give it interest. Consequently, as soon as the tyro is permitted to do it, he renounces the tedious and apparently useless occupation, in favor of studies which offer both exercise and nourishment to his intellectual faculties.*

* Still more onerous and unprofitable is the task of committing to memory column after column of words, and their definitions from the Dictionary; words, which have no mutual relation but that of alphabetical order;

Etymology, also, as ordinarily taught, is hardly less wearisome than Orthography. To enumerate, and define the parts of speech, and to trace a few examples through their regular variations, is about the sum total of what is required and accomplished under this head; and to repeat and apply the rules, by which the forms and position of words in a sentence are determined, is the extent of our usual attainment in Syntax. With this amount of grammatical knowledge, the English student goes on his way rejoicing, prepared to deal with his mother tongue as he shall find occasion, in the higher seminaries of learning, in the counting room, at the bar, in the pulpit, or the hall of legislation.

And here I seem to meet the inquiry, "What shall be done? How shall the English language be taught in our schools, that this acknowledged deficiency in our common education may be supplied?"

In reply, it must be admitted that the improvement to be sought is in the *method* of instruction, rather than in the *proportion of time* allotted to it. Probably this branch of education has already its full share of attention in a majority of our public schools. And yet, as before remarked, it is not proportionally *cultivated*; and that for want of system in the instruction given. A series of miscellaneous exercises in spelling, reading, defining and parsing, is not *study-*

and definitions, which, to the young learner, must, for the most part, seem perfectly arbitrary. Sounds thus unconnected with sense, cannot be retained; the lesson of to-day supplants in the memory the lesson of yesterday; and the mind of the pupil is reduced to the condition of a pop-gun, from which each recent charge expels its predecessor, and then waits only for a like expulsion in its turn.

ing the language, in the sense intended in the foregoing observations.

The several departments of grammatical science are so *separated* from each other, as to deprive the student of the interest and aid which would be found in a *collateral* pursuit of them, with a constant regard to their mutual relations. A reference to the origin, derivation, and composition of words, helps to determine their orthography ; and their orthography, when well settled, becomes a clue to their primitive meaning, and a guide to their appropriate use. It would be too much, indeed, to expect that the pupils or the teachers in our common schools should attempt to scale the heights, and fathom the depths of Philological science. They cannot trace our language through all its antiquated dialects ; much less to the foreign tongues, from which its vast variety of terms has been collected. But there is so much of system in our importation of foreign terms, and in the modifications by which they are adapted to the English idiom, that, by the well directed labor of the learned, a scheme of derivation and construction might be presented, which would afford to the people at large, most essential aid, in writing, pronouncing and defining most of the words now claimed as belonging to our language. The roots or primitive words of any language, are comparatively few. These may be distinguished, and their original meaning exhibited. The various particles, also, of domestic and foreign origin, by which the meaning of the primitives is limited, extended, or otherwise modified, may be arranged in their respective classes, and definite rules

laid down for their use. The manner in which the combination of the root with its prefixes and suffixes shall affect the orthography of either, may also be determined. The scholar may thus be taught at once to write, pronounce and define, the various words of the language, by a system which will both lighten his labor and enhance its reward.

I would not be visionary. There is no rail-road to learning. There must be study,—diligent, determined, and persevering application, to make a ripe and good scholar, even with the best advantages. The literary quacks, who undertake to impart knowledge, as it were, in an aromatic pill, or a galvanic current, have had their day, and are beginning to be justly appreciated. It is admitted, moreover, that there are greater difficulties in the way of reducing our language to system, than any one, who had not made the attempt, would probably anticipate. Yet it is believed these difficulties are not insurmountable. Some of them, perhaps a large proportion, have arisen from the previous neglect of system in the formation of our language; and by the aid of system they may be considerably diminished, if not entirely removed. And here I may be permitted, by way of illustration of what I mean by system, to refer to a little work, which has been several years before the public, with highly respectable recommendations, but which has yet found its way into few public schools within the sphere of my personal observation. I mean Town's "Analysis of the derivative words in the English language." The design of the work, as stated on the title page, is "to furnish an easy and expeditious

method of acquiring a knowledge of derivative words from a knowledge of their component parts." I have no personal acquaintance with the author, and no personal interest in the success of the work. But the *plan* is believed to have been original with him. It has commended itself to the judgment of many eminent teachers, and men of science; and has, I think, a claim to the attention of all who are employed or interested in the education of the young.

It is obvious that the philosophy of language is best learned by comparing several languages, and observing the resemblances and differences among them, in regard to primitive words, and the modes of forming their derivatives. A common education, however, does not afford this privilege. Whatever will compensate the English scholar, in any considerable degree, for the want of it, must be highly valuable to him. It is believed that this desideratum may be, in great measure, supplied by the method of instruction which is here proposed. The scholar learns "to examine the structure of words, and trace out various formations from the same root, something in the same manner as the classical student is exercised in Greek and Latin. In this way, he readily discovers how the primitive word varies its signification, as it is run through all its derivative forms. From a knowledge of all the component parts, he can easily trace each shade of difference, from the plain, literal signification, to the most beautiful figurative applications." (Town.) In the course of such exercises, the student will be both amused and instructed, by discovering the comparative paucity of mate-

rials, (if I may so speak,) from which so magnificent a structure as the English language is reared. He will find that a very small portion of our words are used exclusively in their primitive and literal sense; that vast numbers depend, for their significancy, on mere mental association,—and that, often, of the most fanciful character,—and that figures of speech abound, not on the pages of elegant literature only, but in the familiar dialect of common life. In this way he will find entertainment, where he first sought only profit; his work will be his pleasure; his diligence will supply its own stimulus, and bestow its own reward. Like a skilful botanist, with his microscope and his dissectors, he can find world within world of utility and beauty, where others see only weeds and thorns; and, gathering the flowers of rhetoric on the highway of ordinary life, enjoy the bloom and odors of Parnassus, while far removed from its inspiring fountains, and its soothing shades. To teach our language to the young by the method of analysis and synthesis which I am now recommending, might require some change in our spelling books, with regard to the division of words into syllables, as well as in the general arrangement of the words themselves.

Dr. Webster remarks, that “the best division of syllables, is that which leads the learner most easily to a just pronunciation.” This principle of division is undoubtedly just, and should be maintained when it will not too much disguise the structure of derivatives, and thus hinder the analytical study of the language. The word *impulse*, for example, is naturally divided into two syllables between the *m*

and *p*; but when a suffix is added to form *impulsive*, why should the *s* be taken from the second syllable to which it belongs, and placed in the third, with which it has no proper connection? The entire suffix, which changed the noun into an adjective, is *ive*, not *sive*, as the learner might, by this new arrangement, be led to suppose. Beside, by this gratuitous change, an important rule of orthography is thrown out of sight. What has become of the *e* in the second syllable of the primitive word? It is omitted in compliance with an acknowledged canon, that when the primitive word ends with the vowel *e*, that vowel must be dropped before any suffix beginning with a vowel, except *ous*. Such criticism may seem too minute, and I would not be righteous overmuch in subordinate matters. What I would ask, is, that the leading principles of analysis and synthesis should be kept before the mind of the learner, and never unnecessarily disguised by artificial arrangements.* I know that the laws of orthography are founded on usage, and usage is so arbitrary, and so regardless of etymological truth, that the best general rules which can be devised, will be almost overwhelmed by exceptions. Still I believe, that, if the learned will unite their efforts in this cause, the progress of less favored classes in the knowledge of our language may be greatly facilitated. Rules may be extended, and the number of exceptions diminished—order may suc-

* Is it not as easy to spell and pronounce Cathol-ic as Catho-lic? Patron-ise as Patro-nise? Pen-umbra as Pe-numbra? and easier to define them?

ceed the confusion in which orthography and orthoepy are now involved, and the study of our native tongue be rendered not only easier and more interesting, but more directly and powerfully conducive to the great end of education—the growth and vigor of the mind.

I am inclined to think that Syntax, also, may be taught and learned much more philosophically than it usually is in our schools. If the constituents of a sentence were more distinctly presented to the mind of the pupil; and if he were required to analyse each sentence of his parsing lesson; to determine whether it is simple or compound; and if the latter, of how many distinct propositions it consists; to distinguish between the subject and predicate of each proposition, and also between the grammatical and logical subject, and the grammatical and logical predicate, and between the simple and compound form of each; &c., he would be learning more than mere Grammar, as the word is commonly understood. He would be acquiring “the art of thinking,” and would cultivate judgment and taste as well as memory; form habits of close attention, and accurate discrimination, and prepare himself to enjoy and to imitate the beauties and excellencies of the authors whom he reads, and to observe and avoid their defects.

It is thus the Latin and Greek languages are now studied in our best schools; and why is not our own tongue worthy of the same philosophical treatment? “If it should be asked,” says Rousseau, “what language is the most grammatical, I should answer, that

of the people who *reason* the best." This is an important remark. The right use of words, and the grammatical construction of sentences, are both the *cause* and the *consequence* of correct habits of thought. Words are the mental images of things; and their forms and combinations are useful only as they aid mind to commune with mind, and heart with heart; to extend our sphere of mental vision; to awaken and to regulate our moral sensibilities; and thus to give proper direction, and adequate force, to the motives of human action.

Grammar and Rhetoric are kindred studies, if not more properly considered as branches of the same. Neither is complete without the other. Perhaps they may be distinguished as the *science* and the *art* of language; the former developing its laws, and the latter applying them. The thorough study of our language, therefore, demands the use of the *pen*,—not merely in transcribing "elegant extracts," or making abridgements of the treatises which have been perused, but in reducing to practice the lessons learned, and forming habits of thought and expression in accordance with them. The use of the pen may with advantage be preceded by that of the black-board. Indeed, there is no branch of common education in which this implement will not be found highly convenient, if not indispensable. Most of the principles of orthography and etymology, for example, may be explained to the understanding, and imprinted on the memory of an entire class at once, by exercises on the board. The different representations of the pos-

sessive case, the formation of the plural, and all the methods of constructing derivative words from their respective elements, may be made familiar to the mind through the eye, more expeditiously than in any other way. As soon as the scholars have learned, from the book, the origin and meaning of some of the prefixes and suffixes, let them be exercised in combining them with such primitive words as will best illustrate their uses; one pupil writing in conspicuous characters on the board, and the rest watching and criticising the operation; and each member of the class using the chalk in turn, that the labor and benefit may be equally shared. This exercise should of course commence with words of the most obvious meaning, and admitting the fewest combinations. Gradually more difficult examples may be selected. Variations may be made also in the *order* of the exercise; sometimes the word written by the teacher's direction, and the signification given by the class, and sometimes a *meaning* suggested by the teacher, for which an appropriate *word* is to be formed by the class, from the elements with which they have been previously familiarized. From the formation of *words*, the transition is natural to the construction of *sentences*. These may at first be brief and unconnected; designed merely to exemplify the meaning of some word previously defined; to distinguish its literal from its figurative signification; or to modify its import by new combinations. Afterward, the sentences may be lengthened, or several sentences connected, so as to exhibit the same primi-

tive in its various combinations, to introduce synonyms, or to mark the shades of difference between those words which are erroneously considered as synonymous. Of course in the exercise of which I now speak, the slate, as well as the board, should be employed; each scholar writing his own sentences separately, and without consultation, and then reading them aloud, for the criticism of the class and of the teacher.

Such written exercises would also afford opportunity for digesting and applying the rules of punctuation,—a branch of knowledge very generally neglected. Few persons, even among the liberally educated, appear to have any definite ideas on this subject. They are governed in their use of points by example and habit. They place a period of course, at the end of a sentence, if they can determine where it does properly end; or marks of interrogation or exclamation if the sense demands it; but the intermediate pauses are often inserted without much regard to their rhetorical uses; and the commas, in particular, sometimes appear as if they had been sown, like garden seeds in a drill, at nearly equal distances along the lines, merely to favor the regular and easy respiration of the reader.

The theory of Rhetorical Punctuation is acknowledged to be somewhat abstruse; and the practical rules deduced from it, proportionally difficult of application. This, however, should not discourage teachers from attempting to make their pupils so far acquainted with those rules, and with the principles

on which they are founded, that they may avoid any palpable violations of them in their own practice; and for this purpose their judgment should be exercised, both in referring to the rules exemplified by good writers, and in supplying the points to sentences selected from such writers purposely without them.

These brief and broken remarks are offered, not with the expectation of enlightening this auditory on the subject, but merely to invite attention to it from those qualified to do it justice, and to evince the interest which I feel in the general object of the present assemblage. Every friend to education must desire the elevation of our common schools; and this is to be secured, not by multiplying the branches taught in them, but in making the instruction more thorough in those already introduced.

Good reading is justly regarded as a valuable attainment; but who can read well, without appropriating in some measure the thoughts and feelings which the passage before him is intended to express? and who can thus make the thoughts and feelings of the writer his own, without a thorough knowledge of the language in which they are conveyed? The scholar may have all the rules of rhetorical reading committed to memory; he may distinguish at a glance the several marks of pitch, tone, pause and inflection, which are placed in his lesson to direct him in the application of those rules; and he may be enabled by much careful practice to perform the pieces thus prepared for him;—as a young lady, with the

fingering of her music indicated by the master's pencil, may go through a sonata with a good degree of accuracy, and with an appearance of skill; but when the master is gone, and the marked book is laid aside, all correct and effective performance is at an end; the soarer's waxen wings are melted, and he drops powerless to the earth. There must be mental cultivation enough to perceive the meaning, and to feel the force and beauty of a passage, or it will be tamely if not absurdly uttered. In this point of view, the course of study which I have recommended assumes no inconsiderable importance.

It is to be remembered, also, that our republican institutions open the road to distinction and public influence to men of all classes and conditions; and often those, whose literary privileges have been small, are called to take an active and conspicuous part in the affairs of society. To sustain themselves respectably in the stations to which they are thus elevated, they need to speak and write their own language with some good degree of correctness. At the age of sixteen, our young people generally leave the district school; or if they attend for a few terms more, it is just to review their favorite studies, or those for which they expect to have the most immediate use in the pursuit which they have chosen. If, then, they have not studied the English language systematically, their progress in the knowledge of it is nearly at an end. Their reading will be limited by the labor which it requires; for without an analytical system of interpretation, they must resort to the dic-

tionary for the signification of every new or unknown word; and as such words are multiplied, time and patience fail, and books are laid aside.

But while nearly all valuable books are laid aside, *reading* is continued; but it is the reading of that which imposes no mental labor, and affords no intellectual or moral benefit. Pamphlets and sheets, of every size, and price, and character, to suit the circumstances, capacity and disposition of the purchaser, load the shelves of the "depot," and the box of the pedlar, to waste the time, bewilder the fancy; pervert the judgment, and inflame the passions of the young; and threatening to raise up a host of skeptics, libertines and radicals, to invade and to desolate the last refuge of rational freedom and true religion on the earth—the land of the Pilgrims. One of the best means of resisting the influence of a licentious press, is to cultivate a pure taste among our youth at school; and this cannot well be done, without qualifying them to appreciate and enjoy the beauties of English classical literature. Let not the teacher lead them to suppose that the knowledge of facts, and of the relations of number and quantity, constitutes the whole, or even the most important part of education; or forget, that, but for the wonderful power of language, no other art or science could ever have been cultivated. Let the purity and propriety of his own language, show his pupils how much of convenience and of intellectual dignity there is, in being able to communicate one's thoughts without confusion or delay; and how intimate the connection between the

discipline of the mind, and that of its chief organ and interpreter.

If the cultivation of a correct taste is one valuable safeguard against the debilitating and poisonous influence of a spurious literature; and if the opportunity for such cultivation enjoyed by most young persons is limited to the period of their attendance on the district school, it is surely important that our teachers be prepared, by their own intellectual training, to elevate the views, and assist the efforts of their pupils. In doing this, they will promote the cause of *virtue* as well as of *science*; for a *refined* and *regulated mind* is the friend and ally of a *pure* and *pious heart*.

The influence of moral upon intellectual improvement, has been clearly and impressively exhibited to us. That influence is in a considerable degree *mutual*. Though literature will not *originate* piety, it can, and ought to *nourish* it. The "Pleasures of Imagination" are not to be indiscriminately rejected, as if they all were

" the fruit

" Of that forbidden tree, whose mortal taste

" Brought death into the world, and all our woe ;"—

they may be pure and salutary. In the world of thought, to which a well directed course of English study introduces the scholar, he surveys the same scenes of sublimity and beauty, from which the great masters of the pen and lyre have drawn their sweetest and strongest inspirations; and, as the best pro-

ductions of the pencil teach to look with a painter's eye upon what is fair and glorious in the visible creation,—so familiarity with the authors of our classic literature aids the mind to perceive and enjoy whatever is lovely or majestic in nature, in truth, and in moral sentiment. Thus the condition of mankind is, in one respect, equalized; and the highest pleasures, and the best advantages for improvement, are brought within the reach of all rightly cultivated minds.

“ What though not all
Of mortal offspring can attain the heights
Of envied life; though only few possess
Patrician treasures or imperial state;
Yet Nature's care, to all her children just,
With richer treasures and an ampler state
Endows at large whatever happy man
Will deign to use them. His the city's pomp,
The rural honors his. Whate'er adorns
The princely dome, the column and the arch,
The breathing marbles and the sculptured gold,
Beyond the proud possessor's narrow claim,
His tuneful breast enjoys. For him the Spring
Distils her dews, and from the silken gem
Its lucid leaves unfolds; for him the hand
Of Autumn tinges every fertile branch
With blooming gold, and blushes like the morn.
Each passing hour sheds tribute from her wings,
And still new beauties meet his lonely walk;
And loves unfelt attract him. Not a breeze
Flies o'er the meadows, not a cloud imbibes
The setting sun's effulgence, not a strain
From all the tenants of the warbling shade
Ascends, but whence his bosom can partake
Fresh pleasure unproved. Nor thence partakes

Fresh pleasure only ; for the attentive mind,
By this harmonious action on her powers,
Becomes herself harmonious ; wont so oft
In outward things to meditate the charm
Of sacred order, soon she seeks at home
To find a kindred order, to exert
Within herself this elegance of love,
This fair inspired delight ; her tempered powers
Refine at length, and every passion wears
A chaster, milder, more attractive mien.

* * * * * " Thus the men

Whom Nature's works can charm, with God himself
Hold converse ; grow familiar, day by day,
With His conceptions ; act upon His plan ;
And form to His the relish of their souls."

[Akenside's "*Pleasures of Imagination*"—B. 3, l. 575, &c.]

